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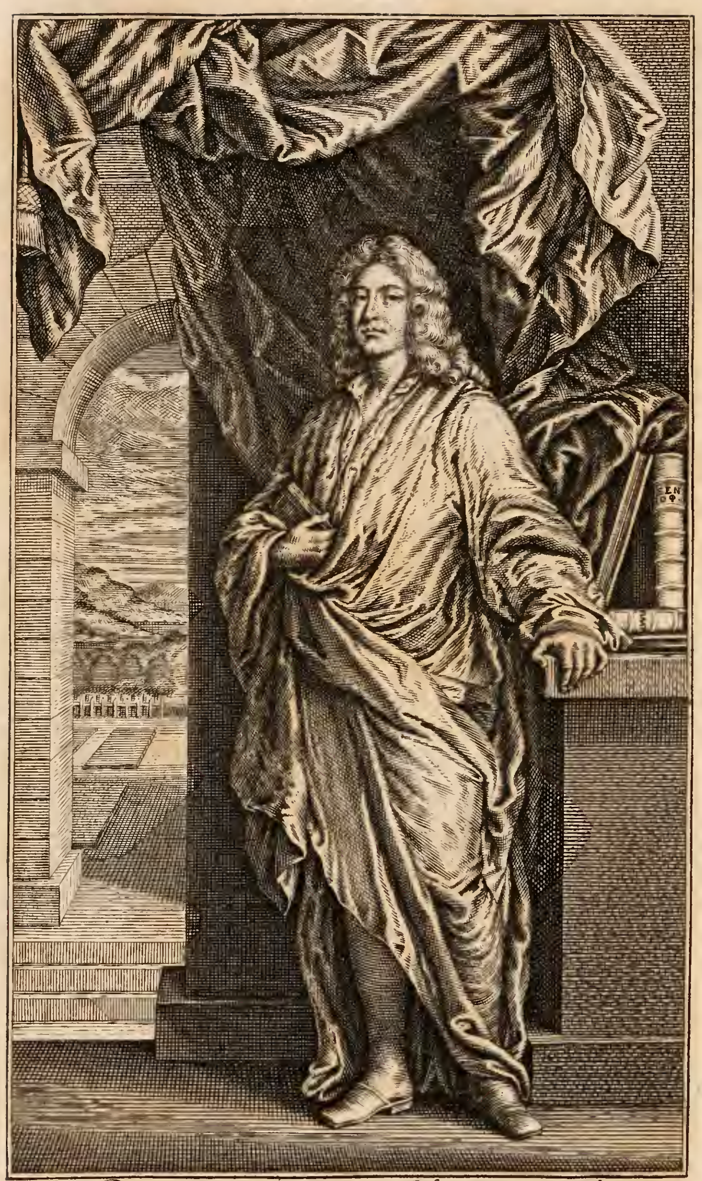

The Right Honorable Anthony Ashley
Cooper Earl of Shaftesbury, Baron Ashley of
Winbourn S^{t}. Giles, & Lord Cooper of Pawlett.

J. Closterman Pinx. Sim: Gribelin Sculp.

Characteriſticks

OF

Men, Manners, Opinions, Times.

In THREE VOLUMES.

By the Right Honourable
ANTHONY, Earl of SHAFTESBURY.

The FIFTH EDITION.

d.
Inj.
Πάντα
Ὑπόληψις
Vol. III.
Sim: Gribelin ſculps:
P. 198, 199.

BIRMINGHAM:
Printed by JOHN BASKERVILLE.
M.DCC.LXXIII.

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VOL. I.

A Letter concerning ENTHUSIASM.

Senſus Communis; an Eſſay on the Freedom of WIT and HUMOUR.

Soliloquy, or Advice to an AUTHOR.

VOL. II.

An Inquiry concerning VIRTUE and MERIT.

The MORALISTS ; a Philoſophical Rhapſody.

VOL. III.

MISCELLANEOUS REFLECTIONS on the ſaid Treatiſes, and other critical Subjects.

A Notion of the Hiſtorical Draught, or Tablature of the Judgment of HERCULES.

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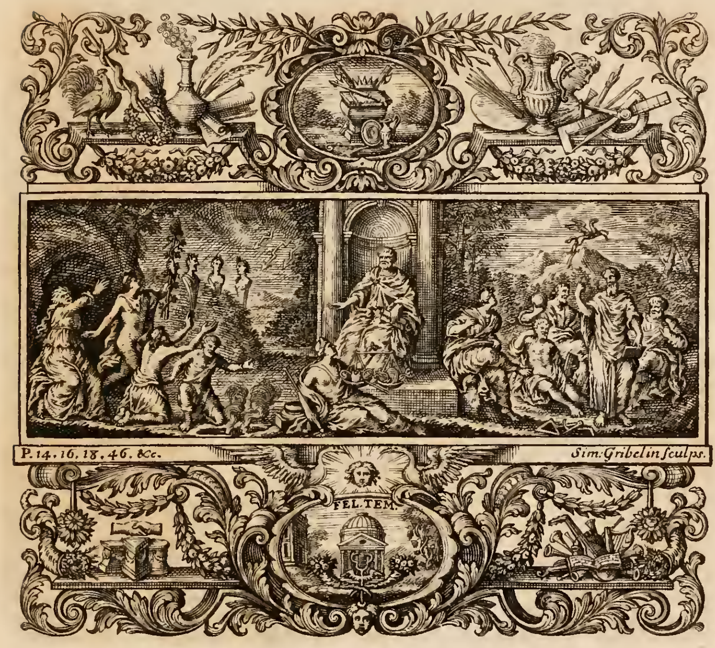
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FEL. TEM.

Printed in the Year M.DCC.XXVII.

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LOVE
SERVE
S:Gribelin ſculp

PREFACE.

IF the Author of theſe united Tracts had been any Friend to PREFACES, *he wou'd probably have made his Entrance after that manner, in one or other of the Five Treatiſes formerly publiſh'd apart. But as to all* Prefatory *or* Dedicatory *Diſcourſe, he has told us his Mind ſufficiently, in that Treatiſe which he calls* SOLILOQUY. *Being ſatisfy'd however, that there are many Perſons who eſteem theſe* Introductory Pieces *as very eſſential in the Conſtitution of a Work; he has thought fit, in behalf of his honeſt*

Printer, *to ſubſtitute theſe Lines under the Title of* A PREFACE; *and to declare,* "*That*
"*(according to his beſt Judgment and Au-*
"*thority) theſe Preſents ought to paſs, and*
"*be receiv'd, conſtru'd, and taken, as ſa-*
"*tisfactory in full, for all Preliminary Com-*
"*poſition, Dedication, direct or indirect*
"*Application for Favour to the Publick, or*
"*to any private Patron, or Party whatſo-*
"*ever: Nothing to the contrary appearing*
"*to him, from the ſide of* Truth, *or* Rea-
"ſon". *Witneſs his Hand, this Fifth Day of* December, 1710.

A.A.C.A.N.A.Æ.
C.M.D.C.L.X.X.J.

TREATISE I.

VIZ.

A

LETTER

CONCERNING

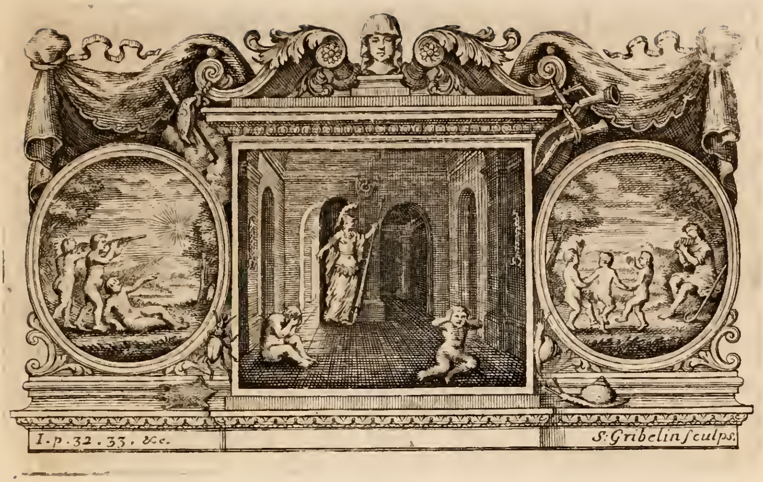
ENTHUSIASM,

TO

My Lord *****.

——*Ridentem dicere Verum*
Quid vetat? Hor. Sat. 1.

Printed firſt in the Year M.DCC.VIII.


I.p.32.33. &c.
S. Gribelin ſculps.

A LETTER, &c.

My Lord, *Sept.* 1707.

NOW, you are return'd to . . . . . and before the Seaſon comes which muſt engage you in the weightier Matters of State; if you care to be entertain'd a-while with a ſort of idle Thoughts, ſuch as pretend only to Amuſement, and have no relation to Buſineſs or Affairs, you may caſt your Eye ſlightly on what you have before you; and if there be any thing inviting, you may read it over at your leiſure.

It has been an eſtabliſh'd Cuſtom for Poets, at the entrance of their Work, to addreſs themſelves to ſome *Muſe:* and this Practice of the Antients has gain'd ſo much Repute, that even in our days we find it almoſt conſtantly imitated. I cannot but fancy however, that this Imitation, which paſſes ſo currently with other Judgments, muſt at ſome time or other have ſtuck a little with your Lordſhip; who is us'd to examine Things by a better Standard than that of Faſhion or the common Taſte. You muſt certainly have obſerv'd our Poets under a remarkable Conſtraint, when oblig'd to aſſume this Character: and you have wonder'd, perhaps, why that Air of *Enthuſiaſm*, which ſits ſo gracefully with an Antient, ſhou'd be ſo ſpiritleſs and aukard in a Modern. But as to this Doubt, your Lordſhip wou'd have ſoon reſolv'd your-ſelf: and it cou'd only ſerve to bring a-croſs you a Reflection you have often made, on many occaſions beſides; *That Truth is the moſt powerful thing in the World*, ſince even Fiction * it-ſelf muſt be govern'd by it, and can only pleaſe by its reſemblance. The Appearance of Reality is neceſſary to make any Paſſion agreeably repreſented; and to be able to move others, we muſt firſt be mov'd ourſelves, or at leaſt ſeem to be ſo, upon ſome probable Grounds. Now what poſſibility is there that a Modern, who is known never to have worſhip'd APOLLO, or own'd any ſuch Deity as the *Muſes*, ſhou'd perſuade us to enter into his pretended Devotion, and move us by his feign'd Zeal in a Religion out of date? But as for the Antients, 'tis known they deriv'd both their Religion and Polity from the *Muſes* Art. How natural therefore muſt it have appear'd in any, but eſpecially a Poet of thoſe times, to addreſs himſelf in Raptures of Devotion to thoſe acknowledg'd Patroneſſes of Wit and Science? Here the Poet might with probability feign an Extaſy, tho he really felt none: and ſuppoſing it to have been mere Affectation, it wou'd look however like ſomething natural, and cou'd not fail of pleaſing.

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* *Infra*, p. 142, &c. and VOL. III. *p*. 260, &c.

BUT perhaps, my Lord, there was a further Myſtery in the caſe. Men, your Lordſhip knows, are wonderfully happy in a Faculty of deceiving themſelves, whenever they ſet heartily about it; and a very ſmall Foundation of any Paſſion will ſerve us, not only to act it well, but even to work our-ſelves into it beyond our own reach. Thus, by a little Affectation in Love-Matters, and with the help of a Romance or Novel, a Boy of Fifteen, or a grave Man of Fifty, may be ſure to grow a very natural Coxcomb, and feel the *Belle Paſſion* in good earneſt. A Man of tolerable

Good-Nature, who happens to be a little piqu'd, may, by improving his Reſentment, become a very Fury for Revenge. Even a good Chriſtian, who wou'd needs be over-good, and thinks he can never believe enough, may, by a ſmall Inclination well improv'd, extend his Faith ſo largely, as to comprehend in it not only all Scriptural and Traditional Miracles, but a ſolid Syſtem of Old-Wives Storys. Were it needful, I cou'd put your Lordſhip in mind of an Eminent, Learned, and truly Chriſtian Prelate you once knew, who cou'd have given you a full account of his Belief in *Fairys*. And this, methinks, may ſerve to make appear, how far an antient Poet's Faith might poſſibly have been rais'd, together with his Imagination.

BUT we Chriſtians, who have ſuch ample Faith our-ſelves, will allow nothing to poor Heathens. They muſt be Infidels in every ſenſe. We will not allow 'em to believe ſo much as their own Religion; which we cry is too abſurd to have been credited by any beſides the mere Vulgar. But if a Reverend Chriſtian Prelate may be ſo great a Volunteer in Faith, as beyond the ordinary Preſcription of the Catholick Church, to believe in *Fairys*; why may not a Heathen Poet, in the ordinary way of his Religion, be allow'd to believe in

Muſes? For theſe, your Lordſhip knows, were ſo many Divine Perſons in the Heathen Creed, and were eſſential in their Syſtem of Theology. The Goddeſſes had their Temples and Worſhip, the ſame as the other Deitys: And to diſbelieve *the Holy Nine*, or their APOLLO, was the ſame as to deny JOVE himſelf; and muſt have been eſteem'd equally profane and atheiſtical by the generality of ſober Men. Now what a mighty advantage muſt it have been to an antient Poet to be thus orthodox, and by the help of his Education, and a Good-will into the bargain, to work himſelf up to the Belief of a Divine Preſence and Heavenly Inſpiration? It was never ſurely the buſineſs of Poets in thoſe days to call *Revelation* in queſtion, when it evidently made ſo well for their Art. On the contrary, they cou'd not fail to animate their Faith as much as poſſible; when by a ſingle Act of it, well inforc'd, they cou'd raiſe themſelves into ſuch Angelical Company.

HOW much the Imagination of ſuch a Preſence muſt exalt a Genius, we may obſerve merely from the Influence which an ordinary Preſence has over Men. Our Modern Wits are more or leſs rais'd by the Opinion they have of their Company, and the Idea they form to themſelves of the Perſons to whom they make their Addreſſes. A common Actor of the Stage will inform us how much a full Audience of the Better Sort exalts him above the common pitch. And you, my Lord, who are the nobleſt Actor, and of the nobleſt Part aſſign'd to any Mortal on this earthly Stage, when you are acting for *Liberty* and *Mankind;* does not the publick Preſence, that of your Friends, and the Well-wiſhers to your Cauſe, add ſomething to your Thought and Genius? Or is that Sublime of Reaſon, and that Power of Eloquence, which you diſcover in publick, no more than what you are equally Maſter of, in private; and can command at any time, alone, or with indifferent Company, or in any eaſy or cool hour? This indeed were more Godlike; but ordinary Humanity, I think, reaches not ſo high.

For my own part, my Lord, I have really ſo much need of ſome conſiderable Preſence or Company to raiſe my Thoughts on any occaſion, that when alone, I muſt endeavour by Strength of Fancy to ſupply this want; and in default of a *Muſe*, muſt inquire out ſome Great Man of a more than ordinary Genius, whoſe imagin'd Preſence may inſpire me with more than what I feel at ordinary hours. And thus, my Lord, have I choſen to addreſs myſelf to your Lordſhip; tho without ſubſcribing my Name: allowing you as a Stranger, the full liberty of reading no more than what you may have a fancy for; but reſerving to myſelf the privilege of imagining you read all, with particular notice, as a Friend, and one whom I may juſtifiably treat with the Intimacy and Freedom which follows.

SECT. II.

IF the knowing well how to expoſe any Infirmity or Vice were a ſufficient Security for the Virtue which is contrary, how excellent an Age might we be preſum'd to live in! Never was there in our Nation a time known, when Folly and Extravagance of every kind were more ſharply inſpected, or more wittily ridicul'd. And one might hope at leaſt from this good Symptom, that our Age was in no declining ſtate; ſince whatever our Diſtempers are, we ſtand ſo well affected to our Remedys. To bear the being told of Faults, is in private Perſons the beſt token of Amendment. 'Tis ſeldom that a Publick is thus diſpos'd. For where Jealouſy of State, or the ill Lives of the Great People, or any other Cauſe is powerful enough to reſtrain the *Freedom of Cenſure* in any part, it in effect deſtroys the Benefit of it in the whole. There can be no *impartial* and *free Cenſure* of Manners where any peculiar Cuſtom or National Opinion is ſet apart, and not only exempted from Criticiſm, but even flatter'd with the higheſt Art. 'Tis only in a free Nation, ſuch as ours, that Impoſture has no Privilege; and that neither the Credit of a Court, the power of a Nobility, nor the Aweſulneſs of a Church can give her Protection, or hinder her from being arraign'd in every Shape and Appearance. 'Tis true, this liberty may ſeem to run too far. We may perhaps be ſaid to make ill uſe of it.——So every one will ſay, when he himſelf is touch'd, and his Opinion freely examin'd. But who ſhall be Judge of *what* may be freely examin'd, and *what* may not? *Where* Liberty may be us'd; and *where* it may not? What Remedy ſhall we preſcribe to this in General? Can there be a better than from that Liberty it-ſelf which is complain'd of? If Men are vitious, petulant or abuſive; the Magiſtrate may correct them: But if they reaſon ill, 'tis Reaſon ſtill muſt teach 'em to do better. Juſtneſs of Thought and Style, Refinement in Manners good Breeding, and Politeneſs of every kind, can come only from the Trial and Experience of what is beſt. Let but the Search go freely on, and the right Meaſure of every thing will ſoon be found. Whatever Humour has got the ſtart, if it be unnatural, it cannot hold; and *the Ridicule*, if ill plac'd at firſt, will certainly fall at laſt where it deſerves.

I HAVE often wonder'd to ſee Men of Senſe ſo mightily alarm'd at the approach of any thing like *Ridicule* on certain Subjects; as if they miſtruſted their own Judgment. For what Ridicule can lie againſt Reaſon? Or how can any one of the leaſt Juſtneſs of Thought endure a Ridicule wrong plac'd? Nothing is more ridiculous than this it-ſelf. The Vulgar, indeed, may ſwallow any ſordid Jeſt, any mere Drollery or Buffoonery; but it muſt be a finer and a truer Wit which takes with the Men of Senſe and Breeding. How comes it to paſs then, that we appear ſuch Cowards in reaſoning, and are ſo afraid to ſtand the *Teſt* of Ridicule?——O! ſay we, the Subjects are too grave.——Perhaps ſo: but let us ſee firſt whether they are really grave or no: for in the manner we may conceive 'em, they may peradventure be very grave and weighty in our Imagination; but very ridiculous and impertinent in their own nature. *Gravity* is of the very Eſſence of Impoſture. It does not only make us miſtake other things, but is apt perpetually almoſt to miſtake it-ſelf. For even in common Behaviour, how hard is it for the grave Character to keep long out of the limits of the formal one? We can never be too grave, if we can be aſſur'd we are really what we ſuppoſe. And we can never too much honour or revere any thing for grave; if we are aſſur'd the Thing is grave, as we apprehend it. The main Point is to know always *true* Gravity from *the* *falſe*: and this can only be, by carrying the Rule conſtantly with us, and freely applying it not only to the Things about us, but to our-ſelves. For if unhappily we loſe the Meaſure in our-ſelves, we ſhall ſoon loſe it in every thing beſides. Now what Rule or Meaſure is there in the World, except in the conſidering of the real Temper of Things, to find which are truly ſerious and which ridiculous? And how can this be done, unleſs by * applying *the Ridicule*, to ſee whether it will bear? But if we fear to apply this Rule in *any* thing, what Security can we have againſt the Impoſture of Formality in *all* things? We have allow'd our-ſelves to be *Formaliſts* in one Point; and the ſame Formality may rule us as it pleaſes in all other.

'TIS not in every Diſpoſition that we are capacitated to judge of things. We muſt beforehand judge of our own Temper, and accordingly of other things which fall under our Judgment. But we muſt never more pretend to judge of things, or of our Temper in judging them, when we have given up our preliminary Right of Judgment, and under a Preſumption of Gravity, have allow'd our-ſelves to be moſt ridiculous, and to admire profoundly the moſt ridiculous things in nature, at leaſt for ought we know. For having reſolv'd never to try, we can never be ſure

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* *Infra*, pag. 61, 74.

* ————*Ridiculum acri*
Fortius et melius magnas plerumque ſecat res.

This, my Lord, I may ſafely aver, is ſo true in itſelf, and ſo well known for Truth by the cunning *Formaliſts* of the Age, that they can better bear to have their Impoſtures rail'd at, with all the Bitterneſs and Vehemence imaginable, than to have them touch'd ever ſo gently in this other way. They know very well, that as Modes and Faſhions, ſo *Opinions*, tho ever ſo ridiculous, are kept up by Solemnity: and that thoſe formal Notions which grew up probably in an ill Mood, and have been conceiv'd in ſober Sadneſs, are never to be remov'd but in a ſober kind of Chearfulneſs, and by a more eaſy and pleaſant way of Thought. There is *a Melancholy* which accompanies all Enthuſiaſm. Be it *Love* or *Religion* (for there are Enthuſiaſms in both) nothing can put a ſtop to the growing miſchief of either, till the Melancholy be remov'd, and the Mind at liberty to hear what can be ſaid againſt the Ridiculouſneſs of an Extreme in either way.

It was heretofore the Wiſdom of ſome wiſe Nations, to let People be Fools as much as they pleas'd, and never to puniſh ſeriouſly what deſerv'd ſerv'd only to be laugh'd at, and was, after all, beſt cur'd by that innocent Remedy. There are certain Humours in Mankind, which of neceſſity muſt have vent. The Human Mind and Body are both of 'em naturally ſubject to Commotions: and as there are ſtrange Ferments in the Blood, which in many Bodys occaſion an extraordinary Diſcharge; ſo in Reaſon too, there are heterogeneous Particles which muſt be thrown off by Fermentation. Shou'd Phyſicians endeavour abſolutely to allay thoſe Ferments of the Body, and ſtrike in the Humours which diſcover themſelves in ſuch Eruptions, they might, inſtead of making a Cure, bid fair perhaps to raiſe a Plague, and turn a Spring-Ague or an Autumn-Surfeit into an epidemical malignant Fever. They are certainly as ill Phyſicians in the *Body-Politick*, who wou'd needs be tampering with theſe mental Eruptions; and under the ſpecious pretence of healing this Itch of Superſtition, and ſaving Souls from the Contagion of Enthuſiaſm, ſhou'd ſet all Nature in an uproar, and turn a few innocent Carbuncles into an Inflammation and mortal Gangrene.

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* Hor. *Sat.* 10.

WE read * in Hiſtory that PAN, when he accompany'd BACCHUS in an Expedition to the *Indies*, found means to ſtrike a Terror thro' a Hoſt of Enemys, by the help of a ſmall Company, whoſe Clamors he manag'd to good advantage among the echoing Rocks and Caverns of a woody Vale. The hoarſe bellowing of the Caves, join'd to the hideous aſpect of ſuch dark and deſart Places, rais'd ſuch a Horror in the Enemy, that in this ſtate their Imagination help'd 'em to hear Voices, and doubtleſs to ſee Forms too, which were more than Human: whilſt the Uncertainty of what they fear'd made their Fear yet greater, and ſpread it faſter by implicit Looks than any Narration cou'd convey it. And this was what in after-times Men call'd *a Panick.* The Story indeed gives a good Hint of the nature of this Paſſion, which can hardly be without ſome mixture of Enthuſiaſm, and Horrors of a ſuperſtitious kind.

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* Polyæni Strateg. *lib.* 1. *c.* 2.

ONE may with good reaſon call every Paſſion *Panick* which is rais'd in a * Multitude, and convey'd by Aſpect, or as it were by Contact or Sympathy. Thus popular Fury may be call'd *Panick*, when the Rage of the People, as we have ſometimes known, has put them beyond themſelves; eſpecially where * Religion has had to do. And in this ſtate their very Looks are infectious. The Fury flies from Face to Face: and the Diſeaſe is no ſooner ſeen than caught. They who in a better

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* *Infra*, p. 45. and VOL. III. *p.* 66. in the Notes.

Situation of Mind have beheld a Multitude under the power of this Paſſion, have own'd that they ſaw in the Countenances of Men ſomething more ghaſtly and terrible than at other times is expreſs'd on the moſt paſſionate occaſion. Such force has * Society in ill, as well as in good Paſſions: and ſo much ſtronger any Affection is for being *ſocial* and *communicative*.

THUS, my Lord, there are many *Panicks* in Mankind, beſides merely that of Fear. And thus is Religion alſo *Panick;* when Enthuſiaſm of any kind gets up; as oft, on melancholy occaſions, it will. For Vapours naturally riſe; and in bad times eſpecially, when the Spirits of Men are low, as either in publick Calamitys, or during the Unwholeſomneſs of Air or Diet, or when Convulſions happen in Nature, Storms, Earthquakes, or other amazing Prodigys: at this ſeaſon the *Panick* muſt needs run high, and the Magiſtrate of neceſſity give way to it. For to apply a ſerious Remedy, and bring the Sword, or *Faſces*, as a Cure, muſt make the Caſe more melancholy, and increaſe the very Cauſe of the Diſtemper. To forbid Mens natural Fears, and to endeavour the overpowering them by other Fears, muſt needs be a moſt unnatural Method. The Magiſtrate, if he be any Artiſt, ſhou'd have a gentler hand; and inſtead of Cauſticks, Inciſions, and Amputations, ſhou'd be uſing the ſofteſt Balms; and with a kind Sympathy entering into the Concern of the People, and taking, as it were, their Paſſion upon him, ſhou'd, when he has ſooth'd and ſatisfy'd it, endeavour, by chearful ways, to divert and heal it.

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* *Infra*, p. 110, &c. and VOL. II. *p.* 100, 106, &c. 127, &c.

THIS was antient Policy: and hence (as a notable * Author of our Nation expreſſes it) 'tis neceſſary a People ſhou'd have a *Publick Leading* in Religion. For to deny the Magiſtrate a Worſhip, or take away a National Church, is as mere Enthuſiaſm as the Notion which ſets up Perſecution. For why ſhou'd there not be publick Walks, as well as private Gardens? Why not publick Librarys, as well as private Education and Home-Tutors? But to preſcribe bounds to Fancy and Speculation, to regulate Mens Apprehenſions and religious Beliefs or Fears, to ſuppreſs by Violence the natural Paſſion of Enthuſiaſm, or to endeavour to aſcertain it, or reduce it to one Species, or bring it under any one Modification, is in truth no better Senſe, nor deſerves a better Character, than what the † Comedian declares of the like Project in the Affair of Love—

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* *HARRINGTON.*

† Ter. Eun. *Act.* 1. *Sc.* 1.

——*Nihilo plus agas*
Quam ſi des operam ut cum ratione inſanias.

NOT only the Viſionarys and Enthuſiaſts of all kinds were tolerated, your Lordſhip knows, by the Antients; but on the other ſide, Philoſophy had as free a courſe, and was permitted as a Balance againſt Superſtition. And whilſt ſome Sects, ſuch as the *Pythagorian* and latter *Platonick*, join'd in with the Superſtition and Enthuſiaſm of the Times; the *Epicurean*, the *Academick*, and others, were allow'd to uſe all the Force of Wit and Raillery againſt it. And thus matters were happily balanc'd; Reaſon had fair Play; Learning and Science flouriſh'd. Wonderful was the Harmony and Temper which aroſe from all theſe Contrarietys. Thus Superſtition and Enthuſiaſm were mildly treated; and being let alone, they never rag'd to that degree as to occaſion Bloodſhed, Wars, Perſecutions and Devaſtations in the World. But a new ſort of Policy, which extends it-ſelf to another World, and conſiders the future Lives and Happineſs of Men rather than the preſent, has made us leap the Bounds of natural Humanity; and out of a ſupernatural Charity, has taught us the way of plaguing one another moſt devoutly. It has rais'd an *Antipathy which no temporal Intereſt cou'd ever do; and entail'd upon us a mutual Hatred to all Eternity. And now *Uniformity in Opinion* (a hopeful Project!) is look'd on as the only Expedient againſt this Evil. The *ſaving* of Souls is now the heroick Paſſion of exalted Spirits; and is become in a manner the chief Care of the Magiſtrate, and the very End of Government it-ſelf.

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* VOL. III. *p.* 59, 60, &c. 80, 81, &c.

If Magiſtracy ſhou'd vouchſafe to interpoſe thus much in other Sciences, I am afraid we ſhou'd have as bad Logick, as bad Mathematicks, and in every kind as bad Philoſophy, as we often have Divinity, in Countrys where a preciſe Orthodoxy is ſettled by Law. 'Tis a hard matter for a Government to ſettle Wit. If it does but keep us ſober and honeſt, 'tis likely we ſhall have as much Ability in our ſpiritual as in our temporal Affairs: and if we can but be truſted, we ſhall have Wit enough to ſave our-ſelves, when no Prejudice lies in the way. But if Honeſty and Wit be inſufficient for this *ſaving* Work, 'tis in vain for the Magiſtrate to meddle with it: ſince if he be ever ſo virtuous or wiſe, he may be as ſoon miſtaken as another Man. I am ſure the only way to ſave Mens Senſe, or preſerve Wit at all in the World, is to give Liberty to Wit. Now Wit can never have its Liberty, where the *Freedom of Raillery* is taken away: For againſt ſerious Extravagances and ſplenetick Humours there is no other Remedy than this.

We have indeed full Power over all other Modifications of Spleen. We may treat other Enthuſiaſms as we pleaſe. We may ridicule Love, or Gallantry, or Knight-Errantry to the utmoſt; and we find, that in theſe latter days of Wit, the Humour of this kind, which was once ſo prevalent, is pretty well declin'd. The Cruſades, the reſcuing of Holy Lands, and ſuch devout Gallantrys are in leſs requeſt than formerly: But if ſomething of this militant Religion, ſomething of this Soul-reſcuing Spirit, and Saint-Errantry prevails ſtill, we need not wonder, when we conſider in how ſolemn a manner we treat this Diſtemper, and how prepoſterouſly we go about to cure Enthuſiaſm.

I Can hardly forbear fancying, that if we had a ſort of Inquiſition, or formal Court of Judicature, with grave Officers and Judges, erected to reſtrain Poetical Licence, and in general to ſuppreſs that Fancy and Humour of Verſification; but in particular that moſt extravagant Paſſion of Love, as it is ſet out by Poets, in its Heatheniſh Dreſs of Venus's and Cupids: if the Poets, as Ringleaders and Teachers of this Hereſy, were, under grievous Penaltys, forbid to enchant the People by their vein of Rhyming; and if the People, on the other ſide, were, under proportionable Penaltys, forbid to hearken to any ſuch Charm, or lend their Attention to any Love-Tale, ſo much as in a Play, a Novel, or a Ballad; we might perhaps ſee a new *Arcadia* ariſing out of this heavy Perſecution: Old People and Young would be ſeiz'd with a verſifying Spirit: We ſhou'd have Field-Conventicles of Lovers and Poets: Foreſts wou'd be fill'd with romantick Shepherds and Shepherdeſſes; and Rocks reſound with Echoes of Hymns and Praiſes offer'd to the Powers of Love. We might indeed have a fair Chance, by this Management, to bring back the whole Train of Heathen Gods, and ſet our cold Northern Iſland burning with as many Altars to VENUS and APOLLO, as were formerly in *Cyprus*, *Delos*, or any of thoſe warmer *Grecian* Climates.

SECT. III.

BUT, my Lord, you may perhaps wonder, that having been drawn into ſuch a ſerious Subject as *Religion*, I ſhou'd forget my ſelf ſo far as to give way to *Raillery* and *Humour*. I muſt own, my Lord, 'tis not merely thro' Chance that this has happen'd. To ſay truth, I hardly care ſo much as to think on this Subject, much leſs to write on it, without endeavouring to put my-ſelf in as good Humour as is poſſible. People indeed, who can endure no middle Temper, but are all Air and Humour, know little of the Doubts and Scruples of Religion, and are ſafe from any immediate Influence of *devout Melancholy* or *Enthuſiaſm;* which requires more Deliberation and thoughtful Practice to fix it-ſelf in a Temper, and grow habitual. But be the Habit what it will; to be deliver'd of it at ſo ſad a Coſt as Inconſiderateneſs, or Madneſs, is what I wou'd never wiſh to be my Lot. I had rather ſtand all Adventures with Religion, than endeavour to get rid of the Thoughts of it by Diverſion. All I contend for, is to think of it *in a right Humour:* and that this goes more than half-way towards thinking *rightly* of it, is what I ſhall endeavour to demonſtrate.

GOOD HUMOUR is not only the beſt Security againſt *Enthuſiaſm*, but the beſt Foundation of *Piety* and *true Religion:* For if right Thoughts and worthy Apprehenſions of the Supreme Being, are fundamental to all true Worſhip and Adoration; 'tis more than probable, that we ſhall never miſcarry in this reſpect, except thro' ill Humour only. Nothing beſide ill Humour, either natural or forc'd, can bring a Man to think ſeriouſly that the

World is govern'd by any deviliſh or malicious Power. I very much queſtion whether any thing, beſides ill Humour, can be the Cauſe of Atheiſm. For there are ſo many Arguments to perſuade a Man in Humour, that, in the main, all things are kindly and well diſpos'd, that one wou'd think it impoſſible for him to be ſo far out of conceit with Affairs, as to imagine they all ran at adventures; and that *the World*, as venerable and wiſe a Face as it carry'd, had neither Senſe nor Meaning in it. This however I am perſuaded of, that nothing beſides ill Humour can give us dreadful or ill Thoughts of a Supreme Manager. Nothing can perſuade us of Sullenneſs or Sourneſs in ſuch a Being, beſides the actual fore-feeling of ſomewhat of this kind within our-ſelves: and if we are afraid of bringing good Humour into Religion, or thinking with Freedom and Pleaſantneſs on ſuch a Subject as GOD; 'tis becauſe we conceive the Subject ſo like our-ſelves, and can hardly have a Notion of *Majeſty* and *Greatneſs*, without *Statelineſs* and *Moroſeneſs* accompanying it.

THIS, however, is the juſt Reverſe of that Character, which we own to be moſt *divinely Good*, when we ſee it, as we ſometimes do, in Men of higheſt Power among us. If they paſs for truly *Good*, we dare treat them freely, and are ſure they will not be diſpleas'd with this Liberty. They are doubly Gainers by this Goodneſs of theirs. For the more they are ſearch'd into, and familiarly examin'd, the more their Worth appears, and the Diſcoverer, charm'd with his Succeſs, eſteems and loves more than ever, when he has prov'd this additional Bounty in his Superior, and reflects on that Candor and Generoſity he has experienc'd. Your Lordſhip knows more perhaps of this Myſtery than any-one. How elſe ſhou'd you have been ſo belov'd in Power, and out of Power ſo adher'd to, and ſtill more belov'd?

THANK Heaven! there are even in our own Age ſome ſuch Examples. In former Ages there have been many ſuch. We have known mighty Princes, and even Emperors of the World, who cou'd bear unconcernedly, not only the free Cenſure of their Actions, but the moſt ſpiteful Reproaches and Calumnys, even to their faces. Some perhaps may wiſh there had never been ſuch Examples found in *Heathens:* but more eſpecially, that the occaſion had never been given by *Chriſtians.* 'Twas more the Misfortune indeed of Mankind in general, than of Chriſtians in particular, that ſome of the earlier *Roman* Emperors were ſuch Monſters of Tyranny, and began a Perſecution, not on religious Men merely, but on all who were ſuſpected of Worth or Virtue. What cou'd have been a higher Honour or Advantage to Chriſtianity, than to be perſecuted by a NERO? But better Princes, who came after, were perſuaded to remit theſe ſevere Courſes. 'Tis true, the Magiſtrate might poſſibly have been ſurpriz'd with the newneſs of a Notion, which he might pretend, perhaps, did not only deſtroy the Sacredneſs of his Power, but treated him and all Men as profane, impious, and damn'd, who enter'd not into certain particular Modes of Worſhip; of which there had been formerly ſo many thouſand inſtituted, all of 'em compatible and ſociable till that time. However, ſuch was the Wiſdom of ſome ſucceeding Miniſtrys, that the edge of Perſecution was much abated; and even that *Prince, who was eſteem'd the greateſt Enemy of the Chriſtian Sect, and who himſelf had been educated in it, was a great Reſtrainer of Perſecution, and wou'd allow of nothing further than a Reſumption of Church-Lands and publick Schools, without any attempt on the Goods or Perſons even of thoſe who branded the State-Religion, and made a Merit of affronting the publick Worſhip.

'TIS well we have the Authority of a ſacred Author in our Religion, to aſſure us, that the

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* See VOL. III. *p.* 87, 88, 89. in the Notes.

Spirit of * *Love* and *Humanity* is above that of *Martyrs*. Otherwiſe, one might be a little ſcandaliz'd, perhaps, at the Hiſtory of many of our primitive Confeſſors and Martyrs, even according to our own accounts. There is hardly now in the World ſo good a Chriſtian (if this be indeed the Mark of a good one) who, if he happen'd to live at *Conſtantinople*, or elſewhere under the Protection of the *Turks*, wou'd think it fitting or decent to give any Diſturbance to their *Moſque*-Worſhip. And as good Proteſtants, my Lord, as you and I are, we ſhou'd conſider him as little better than a rank Enthuſiaſt, who, out of hatred to the Romiſh Idolatry, ſhou'd, in time of high Maſs (where Maſs perhaps was by Law eſtabliſh'd) interrupt the Prieſt with Clamours, or fall foul on his Images and Relicks.

THERE are ſome, it ſeems, of our good Brethren, the *French* Proteſtants, lately come among us, who are mightily taken with this Primitive way. They have ſet a-foot the Spirit of Martyrdom to a wonder in their own Country; and they long to be trying it here, if we will give 'em leave, and afford 'em the Occaſion: that is to ſay, if we will only do 'em the favour to hang or impriſon 'em; if we will only be ſo obliging as to break their Bones for 'em, after their Country-faſhion, blow up their Zeal, and ſtir a-freſh the Coals of Perſecution. But no ſuch Grace can they hitherto obtain of us. So hard-hearted we are, that notwithſtanding their own Mob are willing to beſtow kind Blows upon 'em, and fairly ſtone 'em now and then in the open Street; tho the Prieſts of their own Nation wou'd gladly give 'em their deſir'd Diſcipline, and are earneſt to light their probationary Fires for 'em; we *Engliſh* Men, who are Maſters in our own Country, will not ſuffer the Enthuſiaſts to be thus us'd. Nor can we be ſuppos'd to act thus in envy to their *Phenix*-Sect, which it ſeems has riſen out of the Flames, and wou'd willingly grow to be a new Church by the ſame manner of Propagation as the old one, whoſe *Seed* was truly ſaid to be *from the Blood of the Martyrs.*

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* 1 *Cor.* ch. xiii, ver. 3.

But how barbarous ſtill, and more than heatheniſhly cruel, are we tolerating *Engliſh* Men! For, not contented to deny theſe propheſying Enthuſiaſts the Honour of a Perſecution, we have deliver'd 'em over to the cruelleſt Contempt in the World. I am told, for certain, that they are at * this very time the Subject of a choice Droll or Puppet-Show at *Bart'lemy*-Fair. There, doubtleſs, their ſtrange Voices and involuntary Agitations are admirably well acted by the Motion of Wires, and Inſpiration of Pipes. For the Bodys of the Prophets, in their State of Prophecy, being not in their own power, but (as they ſay themſelves) mere paſſive Organs, actuated by an exterior Force, have nothing natural, or reſembling real Life, in any of their Sounds or Motions: ſo that how aukardly ſoever a Puppet-Show may imitate other Actions, it muſt needs repreſent this Paſſion to the Life. And whilſt *Bart'lemy*-Fair is in poſſeſſion of this Privilege, I dare ſtand Security to our National Church, that no Sect of Enthuſiaſts, no new Venders of Prophecy or Miracles, ſhall ever get the ſtart, or put her to the trouble of trying her Strength with 'em, in any Caſe.

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* Viz. *Anno* 1707.

HAPPY it was for us, that when Prophecy had got poſſeſſion, *Smithfield* was us'd in a more tragical way. Many of our firſt Reformers, 'tis fear'd, were little better than Enthuſiaſts: and God knows whether a Warmth of this kind did not conſiderably help us in throwing off that ſpiritual Tyranny. So that had not the Prieſts, as is uſual, prefer'd the love of Blood to all other Paſſions, they might in a merrier way, perhaps, have evaded the greateſt

eſt Force of our reforming Spirit. I never heard that the antient Heathens were ſo well adviſ'd in their ill Purpoſe of Suppreſſing the Chriſtian Religion in its firſt Riſe, as to make uſe, at any time, of this *Bart'lemy*-Fair Method. But this I am perſuaded of, that had the Truth of the Goſpel been any way ſurmountable, they wou'd have bid much fairer for the ſilencing it, if they had choſen to bring our primitive Founders upon the Stage in a pleaſanter way than that of Bear-Skins and Pitch-Barrels.

THE *Jews* were naturally a very *cloudy People, and wou'd endure little Raillery in any thing; much leſs in what belong'd to any religious Doctrines or Opinions. Religion was look'd upon with a ſullen Eye; and Hanging was the only Remedy they cou'd preſcribe for any thing which look'd like ſetting up a new Revelation. The ſovereign Argument was, *Crucify, Crucify.* But with all their Malice and Inveteracy to our Saviour, and his Apoſtles after him, had they but taken the Fancy to act ſuch Puppet-Shows in his Contempt, as at this hour the Papiſts are acting in his Honour; I am apt to think they might poſſibly have done our Religion more harm, than by all their other ways of Severity.

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* Our Author having been cenſur'd for this and ſome following Paſſages concerning the *Jews*, the Reader is refer'd to the Notes and Citations in VOL. III. *p.* 53, 4, 5, 6. And, *ibid.* 115, 116, &c. *See alſo below*, p. 282, 283.

I BELIEVE our great and learned Apoſtle found leſs * Advantage from the eaſy Treatment of his *Athenian* Antagoniſts, than from the ſurly and curſt Spirit of the moſt perſecuting *Jewiſh* Citys. He made leſs Improvement of the Candor and Civility of his *Roman* Judges, than of the Zeal of the Synagogue, and Vehemence of his National Prieſts. Tho when I conſider this Apoſtle as appearing either before the witty *Athenians*, or before a *Roman* Court of Judicature, in the Preſence of their great Men and Ladys, and ſee how handſomly he accommodates himſelf to the Apprehenſions and Temper of thoſe politer People: I do not find that he declines the way of *Wit* or *good Humour*; but, without ſuſpicion of his Cauſe, is willing generouſly to commit it to this Proof, and try it againſt the Sharpneſs of any Ridicule which might be offer'd.

BUT tho the *Jews* were never pleas'd to try their Wit or Malice this way againſt our

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* What Advantage he made of his Sufferings, and how pathetically his *Bonds* and *Stripes* were ſet to view, and often pleaded by him, to raiſe his Character, and advance the Intereſt of Chriſtianity, any one who reads his Epiſtles, and is well acquainted with his Manner and Style, may eaſily obſerve.

Saviour or his Apoſtles; the irreligious part of the Heathens had try'd it long before againſt the beſt Doctrines and beſt Characters of Men which had ever ariſen amongſt 'em. Nor did this prove in the end any Injury, but on the contrary the higheſt Advantage to thoſe very Characters and Doctrines, which, having ſtood the Proof, were found ſo ſolid and juſt. The divineſt Man who had ever appear'd in the Heathen World, was in the height of witty Times, and by the wittieſt of all Poets, moſt abominably ridicul'd, in a whole Comedy writ and acted on purpoſe. But ſo far was this from ſinking his Reputation, or ſuppreſſing his Philoſophy, that they each increas'd the more for it; and he apparently grew to be more the Envy of other Teachers. He was not only contented to be ridicul'd; but, that he might help the Poet as much as poſſible, he preſented himſelf openly in the Theater; that his real Figure (which was no advantageous one) might be compar'd with that which the witty Poet had brought as his Repreſentative on the Stage. Such was his *good Humour!* Nor cou'd there be in the World a greater Teſtimony of the invincible Goodneſs of the Man, or a greater Demonſtration, that there was no Impoſture either in his Character or Opinions. For that *Impoſture* ſhou'd dare ſuſtain the Encounter of a *grave* Enemy, is no wonder. A ſolemn Attack, ſhe knows, is not of ſuch danger to her. There is nothing ſhe abhors or dreads like Pleaſantneſs and *good Humour.*

SECT. IV.

IN SHORT, my Lord, the melancholy way of treating Religion is that which, according to my apprehenſion, renders it ſo tragical, and is the occaſion of its acting in reality ſuch diſmal Tragedys in the World. And my Notion is, that provided we treat Religion with good Manners, we can never uſe too much *good Humour*, or examine it with too much *Freedom* and *Familiarity*. For, if it be genuine and ſincere, it will not only ſtand the Proof, but thrive and gain advantage from hence: if it be ſpurious, or mix'd with any Impoſture, it will be detected and expos'd.

THE melancholy way in which we have been taught Religion, makes us unapt to think of it in good Humour. 'Tis in Adverſity chiefly, or in ill Health, under Affliction, or Diſturbance of Mind, or Diſcompoſure of Temper, that we have recourſe to it. Tho in reality we are never ſo unfit to think of it as at ſuch a heavy and dark Hour. We can never be fit to contemplate any thing above us, when we are in no condition to look into our-ſelves, and calmly examine the Temper of our own Mind and Paſſions. For then it is we ſee Wrath, and Fury, and Revenge, and Terrors *in the* DEITY; when we are full of Diſturbances and Fears *within*, and have, by Sufferance and Anxiety, loſt ſo much of the natural Calm and Eaſineſs of our Temper.

WE muſt not only be in ordinary good Humour, but in the beſt of Humours, and in the ſweeteſt, kindeſt Diſpoſition of our Lives, to underſtand well what *true Goodneſs* is, and what thoſe *Attributes* imply, which we aſcribe with ſuch Applauſe and Honour to *the* DEITY. We ſhall then be able to ſee beſt, whether thoſe Forms of Juſtice, thoſe Degrees of Puniſhment, that Temper of Reſentment, and thoſe Meaſures of Offence and Indignation, which we vulgarly ſuppoſe in GOD, are ſutable to thoſe original Ideas of *Goodneſs*, which the ſame Divine Being, or Nature under him, has implanted in us, and which we muſt neceſſarily preſuppoſe, in order to give him Praiſe or Honour in any kind. This, my Lord, is the Security againſt all Superſtition: To remember, that there is nothing in GOD but what is *Godlike;* and that He is either *not at all*, or *truly and perfectly Good*. But when we are afraid to uſe our Reaſon freely, even on that very

Queſtion, "Whether He really *be*, or *not;*" we then actually preſume him *bad*, and flatly contradict that pretended Character of Goodneſs and Greatneſs; whilſt we diſcover this Miſſtruſt of his Temper, and fear his Anger and Reſentment, in the caſe of this *Freedom of* INQUIRY.

WE have a notable Inſtance of this *Freedom* in one of our ſacred Authors. As patient as JOB is ſaid to be, it cannot be denied that he makes bold enough with GOD, and takes his Providence roundly to taſk. His Friends, indeed, plead hard with him, and uſe all Arguments, right or wrong, to patch up Objections, and ſet the Affairs of Providence upon an equal Foot. They make a merit of ſaying all the Good they can of GOD, at the very ſtretch of their Reaſon, and ſometimes quite beyond it. But this, in JOB's Opinion, is **flattering* GOD, *accepting of* GOD's *Perſon*, and even *mocking him*. And no wonder. For, what merit can there be in believing GOD, or his *Providence*, upon frivolous and weak grounds? What Virtue in aſſuming an Opinion contrary to the appearance of Things, and reſolving to hear nothing which may be ſaid againſt it? Excellent Character of the GOD *of Truth!* that he ſhou'd be offended at us, for having refus'd to put the lye upon our Underſtandings, as much as in us lay, and be ſatisfy'd with us for having believ'd at a venture, and againſt our Reaſon, what might have been the greateſt Falſhood in the world, for any thing we cou'd bring as a Proof or Evidence to the contrary!

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* Chap. XIII. ver. 7, 8, 9, and 10.

IT is impoſſible that any beſides an ill-natur'd Man can wiſh againſt the Being of a GOD: for this is wiſhing againſt the Publick, and even againſt one's private Good too, if rightly underſtood. But if a Man has not any ſuch Ill-will to ſtifle his Belief, he muſt have ſurely an unhappy Opinion of GOD, and believe him not ſo good by far as he knows *Himſelf* to be, if he imagines that an impartial Uſe of his Reaſon, in any matter of Speculation whatſoever, can make him run any riſk Hereafter; and that a mean *Denial of his Reaſon*, and an *Affectation of Belief* in any Point too hard for his Underſtanding, can intitle him to any Favour in another World. This is being *Sycophants* in Religion, mere *Paraſites* of Devotion. 'Tis uſing GOD as the crafty * Beggars uſe thoſe they addreſs to, when they are ignorant of their Quality. The Novices amongſt 'em may innocently come out, perhaps, with a *Good Sir*, or a *Good Forſooth!* But with the old Stagers, no matter whom they meet in a Coach, 'tis always *Good your Honour!* or *Good your Lordſhip!* or *your Ladyſhip!* For if there ſhou'd be really a *Lord* in the caſe, we ſhou'd be undone (ſay they) for want of giving the Title: but if the Party ſhou'd be no *Lord*, there wou'd be no Offence; it wou'd not be ill taken.

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* VOL. III. p. 125, 6, 7, 8.

AND thus it is in Religion. We are highly concern'd how to *beg right*; and think all depends upon hitting the *Title*, and making *a good Gueſs*. 'Tis the moſt beggarly Refuge imaginable, which is ſo mightily cry'd up, and ſtands as a great Maxim with many able Men; "That "they ſhou'd ſtrive to have *Faith*, and believe "to the utmoſt: becauſe if, after all, there be "nothing in the matter, there will be no harm "in being thus deceiv'd; but if there be any "thing, it will be fatal for them not to have "believ'd to the full." But they are ſo far miſtaken, that whilſt they have this Thought, 'tis certain they can never believe either to their Satisfaction and Happineſs in this World, or with any advantage of Recommendation to another. For beſides that our Reaſon, which knows the Cheat, will never reſt thorowly ſatisfy'd on ſuch a Bottom, but turn us often adrift, and toſs us in a Sea of Doubt and Perplexity; we cannot but actually grow *worſe* in our Religion, and entertain *a worſe* Opinion ſtill of *a Supreme* DEITY, whilſt our Belief is founded on ſo injurious a Thought of him.

To love the Publick, to ſtudy univerſal Good, and to promote the Intereſt of the whole World, as far as lies within our power, is ſurely the Height of Goodneſs, and makes that Temper which we call *Divine.* In this Temper, my Lord, (for ſurely you ſhou'd know it well) 'tis natural for us to wiſh that others ſhou'd partake with us, by being convinc'd of the Sincerity of our Example. 'Tis natural for us to wiſh our Merit ſhou'd be known; particularly, if it be our fortune to have ſerv'd a Nation as a good Miniſter; or as ſome Prince, or Father of a Country, to have render'd happy a conſiderable Part of Mankind under our Care. But if it happen'd, that of this number there ſhou'd be ſome ſo ignorantly bred, and of ſo remote a Province, as to have lain out of the hearing of our Name and Actions; or hearing of 'em, ſhou'd be ſo puzzl'd with odd and contrary Storys told up and down concerning us, that they knew not what to think, whether there were really in the World any ſuch Perſon as ourſelf: Shou'd we not, in good truth, be ridiculous to take offence at this? And ſhou'd we not paſs for extravagantly moroſe and ill-humour'd, if inſtead of treating the matter *in Raillery*, we ſhou'd think in earneſt of *revenging our-*

ſelves on the offending Partys, who, out of their ruſtick Ignorance, ill Judgment, or Incredulity, had detracted from our Renown?

How ſhall we ſay then? Does it really deſerve Praiſe to be thus concern'd about it? Is the doing Good for *Glory's* ſake, ſo divine a thing? or, Is it not diviner, to do Good even where it may be thought inglorious, even to the Ingrateful, and to thoſe who are wholly inſenſible of the Good they receive? How comes it then, that what is ſo *divine* in us, ſhou'd loſe its Character in the *Divine Being?* And that according as *the* DEITY is repreſented to us, he ſhou'd more reſemble the weak, * womaniſh, and impotent part of our Nature, than the generous, manly, and divine?

SECT. V.

ONE wou'd think, my Lord, it were in reality no hard thing to know our own Weakneſſes at firſt ſight, and diſtinguiſh the Features of human Frailty, with which we are ſo well acquainted. One wou'd think it were eaſy to underſtand, that Provocation and Offence, Anger, Revenge, Jealouſy in point of Honour or Power, Love of Fame, Glory and the like, belong only to limited Beings, and are neceſſa-

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[*] *Infra*, p. 331. And VOL. III. *p.* 306.

rily excluded a Being which is perfect and univerſal. But if we have never ſettled with our-ſelves any Notion of what is *morally excellent;* or if we cannot truſt to that Reaſon which tells us, that nothing beſide *what is ſo*, can have place in *the* DEITY; we can neither truſt to any thing which others relate of him, or which he him-ſelf reveals to us. We muſt be ſatisfy'd before-hand, that he is *good*, and cannot deceive us. Without this, there can be no real religious Faith, or Confidence. Now, if there be really ſomething previous to Revelation, ſome antecedent Demonſtration of Reaſon, to aſſure us that GOD *is*, and withal, that he is *ſo good* as not to deceive us; the ſame Reaſon, if we will truſt to it, will demonſtrate to us, that GOD is *ſo good* as to exceed the very beſt of us *in Goodneſs*. And after this manner we can have no Dread or Suſpicion to render us uneaſy: for it is *Malice* only, and not *Goodneſs*, which can make us afraid.

THERE is an odd way of reaſoning, but in certain Diſtempers of Mind very ſovereign to thoſe who can apply it; and it is this: "There can be no Malice but where Inte-"reſts are oppos'd. A univerſal Being can "have no Intereſt oppoſite; and therefore

" can have no Malice." If there be *a general Mind*, it can have no *particular* Intereſt: But the general Good, or Good of the Whole, and its own private Good, muſt of neceſſity be one and the ſame. It can intend nothing beſides, nor aim at any thing beyond, nor be provok'd to any thing contrary. So that we have only to conſider, whether there be really ſuch a thing as *a Mind which has relation to the Whole*, or not. For if unhappily there be *no Mind*, we may comfort our ſelves, however, that Nature has *no Malice:* If there be really *a* MIND, we may reſt ſatisfy'd, that it is *the beſt natur'd one in the World.* The laſt Caſe, one wou'd imagine, ſhou'd be the moſt comfortable; and the Notion of a *common Parent* leſs frightful than that of *forlorn Nature*, and *a fatherleſs World.* Tho, as Religion ſtands amongſt us, there are many good People who wou'd have leſs Fear in being thus expos'd; and wou'd be eaſier, perhaps, in their Minds, if they were aſſur'd they had only mere *Chance* to truſt to. For no body trembles to think there ſhou'd be *no God;* but rather that there *ſhou'd be one.* This however wou'd be otherwiſe, if *Deity* were thought as kindly of as *Humanity;* and we cou'd be perſuaded to believe, that if there really was *a* GOD, *the higheſt Goodneſs* muſt of neceſſity belong to him, without any of thoſe * Defects of Paſſion, thoſe Meanneſſes and Imperfections which we acknowledge ſuch in our-ſelves, which as good Men we endeavour all we can to be ſuperior to, and which we find we every day conquer as we grow better.

METHINKS, my Lord, it wou'd be well for us, if before † we aſcended into the higher Regions of *Divinity*, we wou'd vouchſafe to deſcend a little into *our-ſelves*, and beſtow ſome poor Thoughts upon plain honeſt *Morals*. When we had once look'd into our-ſelves, and diſtinguiſh'd well the nature of our own Affections, we ſhou'd probably be fitter Judges of *the Divineneſs* of a Character, and diſcern better what Affections were ſutable or unſutable to *a perfect Being*. We might then underſtand how to *love* and *praiſe*, when we had acquir'd ſome conſiſtent Notion of what was *laudable* or *lovely*. Otherwiſe we might chance to do GOD little Honour, when we intended him the moſt. For 'tis hard to imagine what Honour can ariſe to *the* DEITY from the Praiſes of Creatures, who are unable to diſcern what is *praiſe-worthy* or *excellent* in their own kind.

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* For my own part, ſays honeſt PLUTARCH, I had rather Men ſhou'd ſay of me, " That there neither is, nor ever was ſuch a one as " PLUTARCH;" than they ſhou'd ſay, " There was a PLUTARCH, " an unſteaddy, changeable, eaſily provokable, and revengeful Man: " Ἄνθρωπος ἀβέβαιος, εὐμετάβολος, εὐχερὴς πρὸς ὀργὴν, μικρόλυπος, &c. " *Plutarch.* de Superſtitione. See VOL. III. *p.* 127.

† VOL. III. *p.* 37. and 202, 203. in the Notes.

If a Muſician were cry'd up to the Skys by a certain Set of People who had no Ear in Muſick, he wou'd ſurely be put to the bluſh; and cou'd hardly, with a good Countenance, accept the Benevolence of his Auditors, till they had acquir'd a more competent Apprehenſion of him, and cou'd by their own Senſes find out ſomething really good in his Performance. Till this were brought about, there wou'd be little *Glory* in the caſe; and the Muſician, tho ever ſo vain, wou'd have little reaſon to be contented.

They who affect Praiſe the moſt, had rather not be taken notice of, than be impertinently applauded. I know not how it comes about, that He who is ever ſaid to do Good the moſt diſintereſtedly, ſhou'd be thought deſirous of being prais'd ſo laviſhly, and be ſuppos'd to ſet ſo high a Rate upon ſo cheap and low a Thing, as *ignorant Commendation* and *forc'd Applauſe*.

'Tis not the ſame with *Goodneſs* as with other Qualitys, which we may underſtand very well, and yet not poſſeſs. We may have an excellent Ear in *Muſick* without being able to perform ſorm in any kind. We may judge well of *Poetry*, without being Poets, or poſſeſſing the leaſt of a Poetick Vein: But we can have no tolerable Notion of *Goodneſs*, without being tolerably *good.* So that if the *Praiſe* of a Divine Being be ſo great a part of his Worſhip, we ſhou'd, methinks, learn *Goodneſs*, were it for nothing elſe than that we might learn, in ſome tolerable manner, how *to praiſe.* For the praiſe of Goodneſs from an unſound hollow Heart, muſt certainly make the greateſt Diſſonance in the world.

SECT. VI.

OTHER Reaſons, my Lord, there are, why this plain home-ſpun Philoſophy, of looking into our-ſelves, may do us wondrous ſervice, in rectifying our Errors in Religion. For there is a ſort of Enthuſiaſm of ſecond hand. And when Men find no original Commotions in them-ſelves, no prepoſſeſſing *Panick* which bewitches 'em; they are apt ſtill, by the Teſtimony of others, to be impos'd on, and led credulouſly into the Belief of many falſe Miracles. And this Habit may make 'em variable, and of a very inconſtant Faith, eaſy to be carry'd away with every Wind of Doctrine, and addicted to every up-ſtart Sect or Superſtition. But the knowledge of our Paſſions in their very Seeds, the meaſuring well the Growth and Progreſs of Enthuſiaſm, and the judging rightly of its natural Force, and what command it has over our very * Senſes, may teach us to oppoſe more ſucceſsfully thoſe Deluſions which come arm'd with the ſpecious Pretext of moral Certainty, and *Matter of Fact.*

THE new propheſying Sect, I made mention of above, pretend, it ſeems, among many other Miracles, to have had a moſt ſignal one, acted premeditately, and with warning, before many hundreds of People, who actually give Teſtimony to the Truth of it. But I wou'd only aſk, Whether there were preſent, among thoſe hundreds, any one Perſon, who having never been of their *Sect*, or addicted to their Way, will give the ſame Teſtimony with them? I muſt not be contented to aſk, Whether ſuch a one had been wholly free of that particular Enthuſiaſm? but Whether, before that time, he was eſteem'd of ſo ſound a Judgment, and clear a Head, as to be wholly free of *Melancholy*, and in all likelihood incapable of all Enthuſiaſm beſides? For otherwiſe, the *Panick* may have been caught; the Evidence of the Senſes loſt, as in a Dream;

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* VOL. III. *p.* 39, 40. & 66, 67, 68.

and the Imagination ſo inflam'd, as in a moment to have burnt up every Particle of Judgment and Reaſon. The combuſtible Matters lie prepar'd within, and ready to take fire at a Spark; but chiefly in a * Multitude ſeiz'd with the ſame Spirit. No wonder if the Blaze riſes ſo of a ſudden; when innumerable Eyes glow with the Paſſion, and heaving Breaſts are labouring with Inſpiration: when not the Aſpect only, but the very Breath and Exhalations of Men are infectious, and the inſpiring Diſeaſe imparts it-ſelf by inſenſible Tranſpiration. I am not a Divine good enough to reſolve what *Spirit* that was which prov'd ſo catching among the antient Prophets, that even the profane † SAUL was taken by it. But I learn from holy Scripture, that there was *the* † *evil*, as well as *the good Spirit* of Prophecy. And I find by preſent Experience, as well as by all Hiſtorys, Sacred and Profane, that the Operation of this *Spirit* is every where the ſame, as to the bodily Organs.

A GENTLEMAN who has writ lately in defence of reviv'd Prophecy, and has ſince fallen himſelf into the *prophetick Extaſys*, tells us, " That the antient Prophets had the Spirit of

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* VOL. III. *p.* 66. in the Notes,

† See 1 *Kings* ch. xxii. ver. 20, &c. 2 *Chron.* ch. xviii. ver. 19, &c. And VOL. III. *p.* 116, 117.

" GOD upon them *under Extaſy*, with divers " ſtrange Geſtures of Body denominating them " Madmen, (or Enthuſiaſts) as appears evidently, " *ſays he*, in the Inſtances of BALAAM, SAUL, " DAVID, EZEKIEL, DANIEL, *&c.*" And he proceeds to juſtify this by *the Practice* of the Apoſtolick Times, and by *the Regulation* which the * Apoſtle himſelf applies to theſe ſeemingly irregular *Gifts*, ſo frequent and ordinary (as our Author pretends) in the primitive Church, on the firſt riſe and ſpreading of Chriſtianity. But I leave it to him to make the Reſemblance as well as he can between his own and the Apoſtolick way. I only know, that the Symptoms he deſcribes, and which himſelf (poor Gentleman!) labours under, are as *Heatheniſh* as he can poſſibly pretend them to be *Chriſtian*. And when I ſaw him lately under *an Agitation* (as they call it) uttering Prophecy in a pompous *Latin* Style, of which out of his Extaſy, it ſeems, he is wholly incapable; it brought into my mind the *Latin* Poet's Deſcription of the SIBYL, whoſe Agonys were ſo perfectly like theſe.

† ——*Subito non vultus, non color unus,*
Non comptæ manſere comæ; ſed pectus anhelum,
Et rabie fera corda tument; majorque videri

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[*] 1 *Cor.* ch. xiv.

[†] Virg. Æn. *lib.* 6.

Nec mortale ſonans: afflata eſt Numine quando
Jam propiore Dei———

And again preſently after:

———*Immanis in antro*
Bacchatur Vates, magnum ſi pectore poſſit
Excuſſiſſe Deum: tanto magis Ille fatigat
Os rabidum, fera corda domans, FINGITQUE PREMENDO.

Which is the very Style of our experienc'd Author. " For the inſpir'd *(ſays he)* undergo " a Probation, wherein the Spirit, by frequent " Agitations, *forms the Organs*, ordinarily for " a Month or two before *Utterance.*"

THE *Roman* Hiſtorian, ſpeaking of a moſt horrible Enthuſiaſm which broke out in ROME long before his days, deſcribes this Spirit of Prophecy; *Viros velut mente capta, cum jactatione fanatica corporis vaticinari.* Liv. 39. The deteſtable things which are further related of theſe Enthuſiaſts, I wou'd not willingly tranſcribe: but the Senate's mild Decree in ſo execrable a Caſe, I can't omit copying; being ſatisfy'd, that tho your Lordſhip has read it before now, you can read it again and again with admiration: *In reliquum deinde* (ſays *Livy) S. C. cautum eſt*, &c. *Si quis tale ſacrum ſolenne et neceſſarium*

rium duceret, nec ſine Religione et Piaculo ſe id omittere poſſe; apud Prætorem Urbanum profiteretur: Prætor Senatum conſuleret. Si ei permiſſum eſſet, cum in Senatu centum non minus eſſent, ita id ſacrum faceret; dum ne plus quinque ſacrificio intereſſent, neu qua pecunia communis, neu quis Magiſter ſacrorum, aut Sacerdos eſſet.

So neceſſary it is to give way to this Diſtemper of *Enthuſiaſm*, that even that Philoſopher who bent the whole Force of his Philoſophy againſt Superſtition, appears to have left room for viſionary Fancy, and to have indirectly tolerated Enthuſiaſm. For it is hard to imagine, that one who had ſo little religious Faith as EPICURUS, ſhou'd have ſo vulgar a Credulity, as to believe thoſe accounts of Armys and Caſtles in the Air, and ſuch viſionary *Phænomena*. Yet he allows them; and then thinks to ſolve 'em by his *Effluvia*, and Aerial Looking-glaſſes, and I know not what other ſtuff: which his *Latin* Poet, however, ſets off beautifully, as he does all.

* ———*Rerum Simulacra vagari*
Multa, modis multis, in cunctas undique parteis
Tenuia, quæ facile inter ſe junguntur in auris,

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* Lucret. *lib.* 4.

Obvia cum veniunt, ut aranea bracteaque auri

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Centauros itaque, et Scyllarum Membra videmus,
Cerbereaſque canum facies, ſimulacraque eorum
Quorum morte obita tellus amplectitur oſſa:
Omne genus quoniam paſſim ſimulacra feruntur,
Partim ſponte ſua quæ fiunt aere in ipſo;
Partim quæ variis ab rebus cumque recedunt.

'Twas a ſign this Philoſopher believ'd there was a good Stock of *Viſionary Spirit* originally in Human Nature. He was ſo ſatisfy'd that Men were inclin'd to ſee Viſions, that rather than they ſhou'd go without, he choſe to make 'em to their hand. Notwithſtanding he deny'd the Principles of Religion to be * *natural*, he was forc'd tacitly to allow there was a wondrous Diſpoſition in Mankind towards *ſupernatural Objects*; and that if theſe Ideas were vain, they were yet in a manner *innate*, or ſuch as Men were really born to, and cou'd hardly by any means avoid. From which Conceſſion, a Divine, methinks, might raiſe a good Argument againſt him, for the *Truth* as well as the *Uſefulneſs* of Religion. But ſo it is: whether the Matter of Apparition be true or falſe, the Symptoms are the ſame, and the Paſſion of equal force in the Perſon who is Viſion-ſtruck. The *Lymphatici* of the *Latins* were the *Nympholepti* of the Greeks. They were Perſons ſaid to have ſeen ſome Species of Divinity, as either ſome rural *Deity*, or *Nymph*; which threw them into ſuch Tranſports as overcame their Reaſon. The Extaſys expreſs'd themſelves outwardly in Quakings, Tremblings, Toſſings of the Head and Limbs, *Agitations*, and (as *Livy* calls them) *Fanatical Throws* or Convulſions, extemporary Prayer, Prophecy, Singing, and the like. All Nations have their *Lymphaticks* of ſome kind or another; and all Churches, Heathen as well as Chriſtian, have had their Complaints againſt *Fanaticiſm*.

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* *Infra*, pag. 117.

One wou'd think the antients imagin'd this Diſeaſe had ſome relation to that which they call'd *Hydrophoby*. Whether the antient *Lymphaticks* had any way like that of biting, to communicate the Rage of their Diſtemper, I can't ſo poſitively determine. But certain Fanaticks there have been ſince the time of the Antients, who have had a moſt proſperous Faculty of communicating the Appetite of the Teeth. For ſince firſt the ſnappiſh Spirit got up in Religion, all Sects have been at it, as the ſaying is, *Tooth and Nail;* and are never better pleas'd, than in worrying one another without mercy.

So far indeed the innocent kind of Fanaticiſm extends it-ſelf, that when the Party is ſtruck by the Apparition, there follows always an Itch of imparting it, and kindling the ſame Fire in other Breaſts. For thus *Poets* are Fanaticks too. And thus HORACE either is, or feigns himſelf *Lymphatick*, and ſhews what an Effect the Viſion of the *Nymphs* and BACCHUS had on him.

[*] *Bucchum in remotis carmina rupibus*
Vidi docentem, credite poſteri,
NYMPHASque diſcentes——
Evæ! recenti mens trepidat metu,
Plenoque Bacchi pectore turbidum
[†] *LYMPHATUR*——————— as *Heinſius* reads.

No *Poet* (as I ventur'd to ſay at firſt to your Lordſhip) can do any thing great in his own way, without the Imagination or Suppoſition of *a Divine Preſence*, which may raiſe him to ſome degree of this Paſſion we are ſpeaking of. Even the cold LUCRETIUS * makes uſe of Inſpiration, when he writes againſt it; and is forc'd to raiſe an Apparation of *Nature*, in a Divine Form, to animate and conduct him in his very Work of degrading Nature, and deſpoiling her of all her ſeeming Wiſdom and Divinity.

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[*] Od. 19. lib. 2.

[†] So again, *Sat.* 5. *ver.* 97. *Gnatia Lymphis Iratis Exſtructa:* Where HORACE wittily treats the People of *Gnatia* as *Lymphaticks* and Enthuſiaſts, for believing a Miracle of their Prieſts: *Credat Judæus Apelia.* Hor. *ibid.* See HEINSIUS and TORRENSIUS; and the Quotation in the following Notes, ὑπὸ τῶν Νυμφων, &c.

† *Alma* VENUS, *cœli ſubter labentia ſigna*
Quæ mare navigerum, quæ terras frugiferenteis
Concelebras————
Quæ quoniam rerum naturam ſola gubernas,
Nec ſine te quidquam dias in luminis oras
Exoritur, neque fit lætum neque amabile quidquam:
Te ſociam ſtudeo ſcribundis verſibus eſſe,
Quos Ego de rerum natura pangere conor
MEMMIADAE *noſtro.*

SECT. VII.

THE only thing, my Lord, I wou'd infer from all this, is, that ENTHUSIASM is wonderfully powerful and extenſive; that it is a matter of nice Judgment, and the hardeſt thing in the world to know fully and diſtinctly; ſince even ‡ *Atheiſm* is not exempt from it. For, as ſome have well remark'd, there have been

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[*] VOL. III. *p.* 32.

[†] Lucret. *lib.* 1.

[‡] VOL. III. *p.* 63, 64.

Enthuſiaſtical Atheiſts. Nor can Divine Inſpiration, by its outward Marks, be eaſily diſtinguiſh'd from it. For Inſpiration is *a real* feeling of the Divine Preſence, and Enthuſiaſm *a falſe one.* But the Paſſion they raiſe is much alike. For when the Mind is taken up in Viſion, and fixes its view either on any real Object, or mere Specter of Divinity; when it ſees, or thinks it ſees any thing prodigious, and more than human; its Horror, Delight, Confuſion, Fear, Admiration, or whatever Paſſion belongs to it, or is uppermoſt on this occaſion, will have ſomething vaſt, *immane*, and (as Painters ſay) *beyond Life.* And this is what gave occaſion to the name of *Fanaticiſm*, as it was us'd by the Antients in its original Senſe, for an *Apparition* tranſporting the Mind.

SOMETHING there will be of Extravagance and Fury, when the Ideas or Images receiv'd are too big for the narrow human Veſſel to contain. So that *Inſpiration* may be juſtly call'd *Divine* ENTHUSIASM: For the Word it-ſelf ſignifies *Divine Preſence*, and was made uſe of by the Philoſopher whom the earlieſt Chriſtian Fathers call'd *Divine*, to expreſs whatever was ſublime in human Paſſions * This was the

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* Ἆρ' οἶσθ' ὅτι ὑπὸ τῶν Νυμφῶν ἐκ προνοίας σαφῶς Ἐνθουσιάσω. ... Τοσαῦτα μέν σοι καὶ ἔτι πλείω ἔχω Μανίας γιγνομένης ἀπὸ θεῶν λέγειν καλὰ ἔργα &c. Phædr. Καὶ τοὺς πολιτικοὺς οὐχ ἥκιστα τούτων φαῖμεν ἂν θείους τε εἶναι καὶ Ἐνθουσιάζειν. Meno.

Spirit he allotted to *Heroes*, *Stateſmen*, *Poets*, *Orators*, *Muſicians*, and even *Philoſophers* themſelves. Nor can we, of our own accord, forbear aſcribing to a * noble ENTHUSIASM, whatever is greatly perform'd by any of *Theſe*. So that almoſt all of us know ſomething of this Principle. But to know it as we ſhou'd do, and diſcern it in its ſeveral kinds, both in ourſelves, and others; this is the great Work, and by this means alone we can hope to avoid Deluſion. For *to judge the Spirits whether they are of God*, we muſt antecedently *judge our own Spirit*; whether it be of *Reaſon* and *ſound Senſe*; whether it be fit to *judge* at all, by being ſedate cool, and impartial; free of every byaſſing Paſſion, every giddy Vapor, or melancholy Fume. This is the firſt Knowledge and previous Judgment: " To underſtand *our-ſelves*, and know " *what Spirit we are of.*" Afterwards we may judge the *Spirit* in others, conſider what their perſonal Merit is, and prove the Validity of

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*Ἔγνων οὖν αὖ καὶ περὶ τῶν ποιητῶν ἐν ὀλίγῳ τοῦτο ὅτι οὐ σοφίᾳ ποιοῖεν, ἀλλὰ φύσει τινὶ καὶ Ἐνθουσιάζοντες ὥσπερ οἱ θεομάντεις καὶ χρησμῳδοί. Apol. In particular as to *Philoſophers*, PLUTARCH tells us, 'twas the Complaint of ſome of the ſour old *Romans*, when Learning came to them from *Greece*, that the Youth grew *Enthuſiaſtick* with Philoſophy. For ſpeaking of one of the Philoſophers of the *Athenian* Embaſſy, he ſays, Ἔρωτα δεινὸν ἐμβέβληκε τοῖς νέοις ὑφ' οὗ τῶν ἄλλων ἡδονῶν καὶ διατριβῶν ἐκπεσόντες Ἐνθουσιῶσι περὶ φιλοσοφίαν. Plut. in vit. Cat. Major.

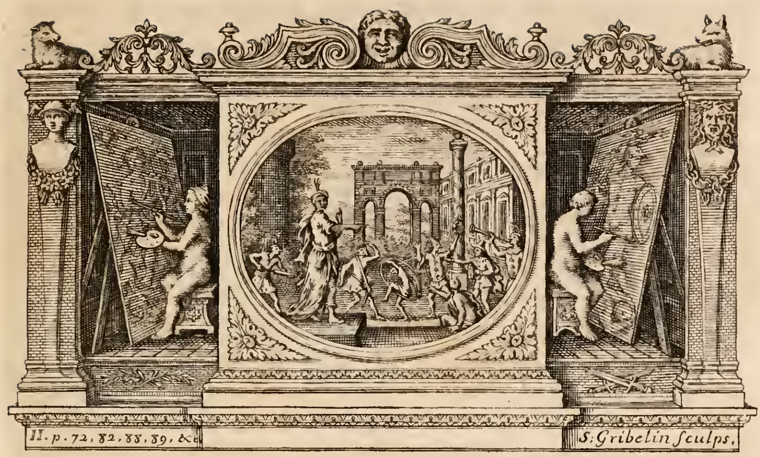
* Of this Paſſion, in the nobler and higher ſenſe, ſee more, VOL. II. *p.* 75, 76, 393, 394, &c. and VOL. III. *p.* 30, 33, 34, 37.

their Teſtimony by the Solidity of their Brain. By this means we may prepare our-ſelves with ſome *Antidote* againſt Enthuſiaſm. And this is what I have dar'd affirm is beſt perform'd by keeping to GOOD HUMOUR. For otherwiſe the Remedy it-ſelf may turn to the Diſeaſe.

AND now, my Lord, having, after all, in ſome meaſure juſtify'd ENTHUSIASM, and own'd the Word; if I appear extravagant, in addreſſing to you after the manner I have done, you muſt allow me to plead an *Impulſe*. You muſt ſuppoſe me (as with truth you may) moſt paſſionately yours; and with that Kindneſs which is natural to you on other occaſions, you muſt tolerate your *Enthuſiaſtick Friend*, who, excepting only in the caſe of this over-forward *Zeal*, muſt ever appear, with the higheſt Reſpect,

MY LORD,

Your Lordſhip's, &c.


II. p. 72, 82, 88, 89, &c.
S. Gribelin ſculps.

AN
ESSAY, &c.

PART I.

SECT. I.

I HAVE been conſidering (my Friend!) what your Fancy was, to expreſs ſuch a ſurprize as you did the other day, when I happen'd to ſpeak to you in commendation of *Raillery*. Was it poſſible you ſhou'd ſuppoſe me ſo grave a Man, as to diſlike *all* Converſation of this kind? Or were you afraid I ſhou'd not ſtand the trial, if you put me to it, by making the experiment in *my own* Caſe?

I MUST confeſs, you had reaſon enough for your Caution; if you cou'd imagine me at the bottom ſo true a *Zealot*, as not to bear the leaſt Raillery on my own Opinions. 'Tis the Caſe, I know, with Many. Whatever they think grave or ſolemn, they ſuppoſe muſt never be treated out of a grave and ſolemn way: Tho what *Another* thinks ſo, they can be contented to treat otherwiſe; and are forward to try the Edge of Ridicule againſt any Opinions beſides *their own*.

THE Queſtion is, Whether this be fair or no? and, Whether it be not juſt and reaſonable, to make as free with our *own* Opinions, as with thoſe of *other People?* For to be ſparing in this caſe, may be look'd upon as a piece of Selfiſhneſs. We may be charg'd perhaps with wilful Ignorance and blind Idolatry, for having taken Opinions upon Truſt, and conſecrated in our-ſelves certain *Idol*-Notions, which we will never ſuffer to be unveil'd, or ſeen in open light. They may perhaps be Monſters, and not Divinitys, or Sacred Truths, which are kept thus choicely, in ſome dark Corner of our Minds: The Spećters may impoſe on us, whilſt we refuſe to turn 'em every way, and view their Shapes and Complexions in every light. For that which can be ſhewn only in *a certain* Light is queſtionable. Truth, 'tis ſuppos'd, may bear *all* Lights: and *one* of thoſe principal Lights or natural Mediums, by which Things are to be view'd, in order to a thorow Recognition, is *Ridicule* itſelf, or that Manner of Proof by which we diſcern whatever is liable to juſt Raillery in any Subject. So much, at leaſt, is allow'd by All, who at any time appeal to this *Criterion*. The graveſt Gentlemen, even in the graveſt Subjects, are ſuppos'd to acknowledge this: and can have no Right, 'tis thought, to deny others the Freedom of this Appeal; whilſt they are free to cenſure like other Men, and in their graveſt Arguments make no ſcruple to aſk, *Is it not Ridiculous?*

Of this Affair, therefore, I deſign you ſhou'd know fully what my Sentiments are. And by this means you will be able to judge of me; whether I was ſincere the other day in the Defence of *Raillery*, and can continue ſtill to plead for thoſe ingenious Friends of ours, who are often cenſur'd for their Humour of this kind, and for the Freedom they take in ſuch an airy way of Converſation and Writing.

SECT. II.

IN GOOD earneſt, when one conſiders what uſe is ſometimes made of this Species of Wit, and to what an exceſs it has riſen of late, in ſome Characters of the Age; one may be ſtartled a little, and in doubt, what to think of the Practice, or whither this rallying Humour will at length carry us. It has paſs'd from the Men of Pleaſure to the Men of Buſineſs. Politicians have been infected with it: and the grave Affairs of State have been treated with an Air of *Irony* and *Banter*. The ableſt Negotiators have been known the notableſt *Buffoons*: the moſt celebrated Authors, the greateſt Maſters of *Burleſque*.

THERE is indeed a kind of *defenſive Raillery* (if I may ſo call it) which I am willing enough to allow in Affairs of whatever kind; when the Spirit of Curioſity wou'd force a Diſcovery of more Truth than can conveniently be told. For we can never do more Injury to Truth, than by diſcovering too much of it, on ſome occaſions. 'Tis the ſame with Underſtandings as with Eyes: To ſuch a certain Size and Make juſt ſo much Light is neceſſary, and no more. Whatever is beyond, brings Darkneſs and Confuſion.

TREATISE II.

VIZ.

Senſus Communis:

AN

ESSAY

ON THE

FREEDOM

OF

WIT and *HUMOUR.*

In a LETTER to a Friend.

——*Hac urget Lupus, hac canis*—
Hor. Sat. 2. Lib. 2.

Printed firſt in the Year M.DCC.IX.

'Tis real Humanity and Kindneſs, to hide ſtrong Truths from tender Eyes. And to do this by a pleaſant Amuſement, is eaſier and civiller, than by a harſh Denial, or Remarkable Reſerve. But to go about induſtriouſly to confound Men, in a myſterious manner, and to make advantage or draw pleaſure from that Perplexity they are thrown into, by ſuch uncertain Talk; is as unhandſom in a way of Raillery, as when done with the greateſt Seriouſneſs,, or in the moſt ſolemn way of Deceit. It may be neceſſary, as well now as heretofore, for wiſe Men to ſpeak in *Parables*, and with a double Meaning, that the Enemy may be amus'd, and they only *who have Ears to hear*, *may hear*. But 'tis certainly a mean, impotent, and dull ſort of Wit, which amuſes all alike, and leaves the moſt ſenſible Man, and even a Friend, equally in doubt, and at a loſs to underſtand what one's real Mind is, upon any Subject.

THIS is that *groſs* ſort of *Raillery*, which is ſo offenſive in good Company. And indeed there is as much difference between one ſort and another, as between Fair-dealing and Hypocriſy; or between the genteeleſt Wit, and the moſt ſcurrilous Buffoonery. But by Freedom of Converſation this liberal kind of Wit will loſe its Credit. For Wit is its own Remedy. Liberty and Commerce bring it to its true Standard. The only danger is, the laying an Embargo. The ſame thing happens here, as in the Caſe of *Trade*. Impoſitions and Reſtrictions reduce it to a low Ebb: Nothing is ſo advantageous to it as a *Free Port*.

We have ſeen in our own time the Decline and Ruin of a falſe ſort of Wit, which ſo much delighted our Anceſtors, that their Poems and Plays, as well as Sermons, were full of it. All Humour had ſomething of *the Quibble*. The very Language of the Court was *Punning*. But 'tis now baniſh'd the Town, and all good Company: There are only ſome few Footſteps of it in the Country; and it ſeems at laſt confin'd to the Nurſerys of Youth, as the chief Entertainment of Pedants and their Pupils. And thus in other reſpects *Wit* will mend upon our hands, and *Humour* will refine it-ſelf; if we take care not to tamper with it, and bring it under Conſtraint, by ſevere Uſage and rigorous Preſcriptions. All Politeneſs is owing to Liberty. We poliſh one another, and rub off our Corners and rough Sides by a ſort of *amicable Colliſion*. To reſtrain this, is inevitably to bring a Ruſt upon Mens Underſtandings. 'Tis a deſtroying of Civility, Good

Breeding, and even Charity it-ſelf, under pretence of maintaining it.

SECT. III.

TO deſcribe true *Raillery* wou'd be as hard a matter, and perhaps as little to the purpoſe, as to define *Good Breeding*. None can underſtand the Speculation, beſide thoſe who have the Practice. Yet every-one thinks himſelf *well-bred*: and the formalleſt Pedant imagines he can railly with a good Grace and Humour. I have known ſome of thoſe grave Gentlemen undertake to correct an Author for defending the Uſe of Raillery, who at the ſame time have upon every turn made uſe of that Weapon, tho they were naturally ſo very aukard at it. And this I believe may be obſerv'd in the Caſe of many Zealots, who have taken upon 'em to anſwer our modern Free-Writers. The Tragical Gentlemen, with the grim Aſpect and Mein of true *Inquiſitors*, have but an ill Grace when they vouchſafe to quit their Auſterity, and be jocoſe and pleaſant with an Adverſary, whom they wou'd chuſe to treat in a very different manner. For to do 'em juſtice, had they their Wills, I doubt not but their Conduct and Mein wou'd be pretty much of a-piece. They wou'd, in all probability, ſoon quit their Farce, and make a thorow

Tragedy. But at preſent there is nothing ſo ridiculous as this JANUS-Face of Writers, who with one Countenance force a Smile, and with another ſhow nothing beſide Rage and Fury. Having enter'd the Liſts, and agreed to the fair Laws of Combat by Wit and Argument, they have no ſooner prov'd their Weapon, than you hear 'em crying aloud for help, and delivering over to the *Secular Arm.*

THERE can't be a more prepoſterous Sight than an *Executioner* and *a Merry*-ANDREW acting their Part upon the ſame Stage. Yet I am perſuaded any-one will find this to be the real Picture of certain modern Zealots in their Controverſial Writings. They are no more Maſters of Gravity, than they are of Good Humour. The firſt always runs into harſh Severity, and the latter into an aukard Buffoonery. And thus between Anger and Pleaſure, Zeal and Drollery, their Writing has much ſuch a Grace as the Play of humourſom Children, who, at the ſame inſtant, are both peeviſh and wanton, and can laugh and cry almoſt in one and the ſame breath.

HOW agreeable ſuch Writings are like to prove, and of what effect towards the winning over or convincing thoſe who are ſuppos'd to be in Error, I need not go about to explain.

Nor can I wonder, on this account, to hear thoſe publick Lamentations of Zealots, that whilſt the Books of their Adverſarys are ſo current, their Anſwers to 'em can hardly make their way into the World, or be taken the leaſt notice of. *Pedantry* and *Bigotry* are Millſtones able to ſink the beſt Book, which carries the leaſt part of their dead weight. The Temper of the Pedagogue ſutes not with the Age. And the World, however it may be *taught*, will not be *tutor'd*. If a Philoſopher ſpeaks, Men hear him willingly, while he keeps to his Philoſophy. So is a Chriſtian heard, while he keeps to his profeſs'd Charity and Meekneſs. In a Gentleman we allow of Pleaſantry and Raillery, as being manag'd always with good Breeding, and never groſs or clowniſh. But if a mere Scholaſtick, intrenching upon all theſe Characters, and writing as it were by Starts and Rebounds from one of theſe to another, appears upon the whole as little able to keep the Temper of Chriſtianity, as to uſe the Reaſon of a Philoſopher, or the Raillery of a Man of Breeding; what wonder is it, if the monſtrous Product of ſuch a jumbled Brain be ridiculous to the World?

IF you think (my Friend!) that by this Deſcription I have done wrong to theſe Zealot-Writers in religious Controverſy; read only a few ſew Pages in any one of 'em (even where the Conteſt is not *Abroad*, but within their own *Pale)* and then pronounce.

SECT IV.

BUT now that I have ſaid thus much concerning Authors and Writings, you ſhall hear my Thoughts, as you have deſir'd, upon the Subject of *Converſation*, and particularly *a late One* of a free kind, which you remember I was preſent at, with ſome Friends of yours, whom you fancy'd I ſhou'd in great Gravity have condemn'd.

'TWAS, I muſt own, a very diverting one, and perhaps not the leſs ſo, for ending as abruptly as it did, and in ſuch a ſort of Confuſion, as almoſt brought to nothing whatever had been advanc'd in the Diſcourſe before. Some Particulars of this Converſation may not perhaps be ſo proper to commit to Paper. 'Tis enough that I put you in mind of the Converſation in general. A great many fine Schemes, 'tis true, were deſtroy'd; many grave Reaſonings overturn'd: but this being done without offence to the Partys concern'd, and with improvement to the good Humour of the Company, it ſet the Appetite the keener to ſuch Converſations. And I am perſuaded, that had *Reaſon* herſelf been to judge of her own Intereſt, ſhe wou'd have thought ſhe receiv'd more advantage in the main from that eaſy and familiar way, than from the uſual ſtiff Adherence to a particular Opinion.

But perhaps you may ſtill be in the ſame humour of not believing me in earneſt. You may continue to tell me, I affect to be paradoxical, in commending a Converſation as advantageous to Reaſon, which ended in ſuch a total Uncertainty of what Reaſon had ſeemingly ſo well eſtabliſh'd.

To this I anſwer, That according to the Notion I have of *Reaſon*, neither the written Treatiſes of the Learned, nor the ſet Diſcourſes of the Eloquent, are able of themſelves to teach the uſe of it. 'Tis the Habit alone of Reaſoning, which can make *a Reaſoner*. And Men can never be better invited to the Habit, than when they find Pleaſure in it. A Freedom of Raillery, a Liberty in decent Language to queſtion every thing, and an Allowance of unravelling or refuting any Argument, without offence to the Arguer, are the only Terms which can render ſuch ſpeculative Converſations any way agreeable. For to ſay truth, they have been render'd burdenſom to Mankind by the Strictneſs of the Laws preſcrib'd to 'em, and by the prevailing Pedantry and Bigotry of thoſe who reign in 'em, and aſſume to themſelves to be Dictators in theſe Provinces.

* SEMPER *ego Auditor tantum!* is as natural a Caſe of Complaint in Divinity, in Morals, and in Philoſophy, as it was of old, *the Satiriſt's*, in Poetry. *Viciſſitude* is a mighty law of Diſcourſe, and mightily long'd for by Mankind. In matter of Reaſon, more is done in a minute or two, by way of Queſtion and Reply, than by a continu'd Diſcourſe of whole Hours. *Orations* are fit only to move the Paſſions: And the Power of *Declamation* is to terrify, exalt, raviſh, or delight, rather than ſatisfy or inſtruct. A free Conference is a cloſe Fight. The other way, in compariſon to it, is merely a Brandiſhing, or *Beating the Air*. To be obſtructed therefore and manacled in Conferences, and to be confin'd to hear Orations on certain Subjects, muſt needs give us a Diſtaſte, and render the Subjects ſo manag'd, as diſagreeable as the Managers. Men had rather reaſon upon Trifles, ſo they may reaſon freely, and without the Impoſition of Authority, than on the uſefulleſt and beſt Subjects in the world, where they are held under a Reſtraint and Fear.

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* Juv. *Sat.* 1.

Nor is it a wonder that Men are generally ſuch faint Reaſoners, and care ſo little to argue ſtrictly on any trivial Subject in Company; when they dare ſo little exert their Reaſon in greater matters, and are forc'd to argue lamely, where they have need of the greateſt Activity and Strength. The ſame thing therefore happens here as in ſtrong and healthy Bodys, which are debar'd their natural Exerciſe, and confin'd in a narrow Space. They are forc'd to uſe odd Geſtures and Contortions. They have a ſort of Action, and move ſtill, tho with the worſt Grace imaginable. For the animal Spirits in ſuch ſound and active Limbs cannot lie dead, or without Employment. And thus the natural free Spirits of ingenious Men, if impriſon'd and controul'd, will find out other ways of Motion to relieve themſelves in their *Conſtraint:* and whether it be in Burleſque, Mimickry or Buffoonery, they will be glad at any rate to vent themſelves, and be reveng'd on their *Conſtrainers*.

If Men are forbid to ſpeak their minds ſeriouſly on certain Subjects, they will do it ironically. If they are forbid to ſpeak at all upon ſuch Subjects, or if they find it really dangerous to do ſo; they will then redouble their Diſguiſe, involve themſelves in Myſterioušneſs, and talk ſo as hardly to be underſtood, or at leaſt not plainly interpreted, by thoſe who are diſpos'd to do 'em a miſchief. And thus *Raillery* is brought more in faſhion, and runs into an Extreme. 'Tis the perſecuting Spirit has rais'd the *bantering* one: And want of Liberty may account for want of a true Politeneſs, and for the Corruption or wrong Uſe of Pleaſantry and Humour.

IF in this reſpect we ſtrain the juſt meaſure of what we call *Urbanity*, and are apt ſometimes to take a Buffooning Ruſtick Air, we may thank the ridiculous Solemnity and ſour Humour of our *Pedagogues*: or rather, they may thank themſelves, if they in particular meet with the heavieſt of this kind of Treatment. For it will naturally fall heavieſt, where the Conſtraint has been the ſevereſt. The greater the Weight is, the bitterer will be the Satire. The higher the Slavery, the more exquiſite the Buffoonery.

THAT this is really ſo, may appear by looking on thoſe Countrys where the ſpiritual Tyranny is higheſt. For the greateſt of Buffoons are the ITALIANS: and in their Writings, in their freer ſort of Converſations, on their Theatres, and in their Streets, Buffoonery and Burleſque are in the higheſt vogue. 'Tis the only manner in which the poor cramp'd Wretches can diſcharge a free Thought. We muſt yield to 'em the Superiority in this ſort of Wit. For what wonder is it if we, who have more of Liberty, have leſs Dexterity in that egregious way of Raillery and Ridicule?

SECT. V.

'TIS for this reaſon, I verily believe, that the Antients diſcover ſo little of this Spirit, and that there is hardly ſuch a thing found as mere *Burleſque* in any Authors of the politer Ages. The manner indeed in which they treated the very graveſt Subjects, was ſomewhat different from that of our days. Their Treatiſes were generally in a free and familiar Style. They choſe to give us the Repreſentation of real Diſcourſe and Converſe, by treating their Subjects in the way of * *Dialogue* and free Debate. The Scene was commonly laid at Table, or in the publick Walks or Meeting-places; and the uſual Wit and Humour of their real Diſcourſes appear'd in thoſe of their own compoſing. And this was fair. For without Wit and Humour, *Reaſon* can hardly have its proof, or be diſtinguiſh'd. The Magiſterial Voice and high Strain of the Pedagogue, commands Reverence and Awe. 'Tis of admirable uſe to keep Underſtandings at a diſtance, and out of reach. The other Manner, on the contrary, gives the faireſt hold, and ſuffers an Antagoniſt to uſe his full Strength hand to hand, upon even ground.

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* See the following Treatiſe, *viz. Soliloquy*, Part I. Sect. 3.

'Tis not to be imagin'd what advantage the Reader has, when he can thus cope with his Author, who is willing to come on a fair Stage with him, and exchange the Tragick Buſkin for an eaſier and more natural Gate and Habit. *Grimace* and *Tone* are mighty Helps to Impoſture. And many a formal Piece of Sophiſtry holds Proof under a ſevere Brow, which wou'd not paſs under an eaſy one. 'Twas the Saying of * an antient Sage, "That Humour was the only Teſt of Gravity; "and Gravity, of Humour. For a Subject "which wou'd not bear Raillery, was ſuſpi-"cious; and a Jeſt which wou'd not bear a "ſerious Examination, was certainly falſe Wit."

But ſome Gentlemen there are ſo full of the Spirit of *Bigotry*, and falſe *Zeal*, that when they hear Principles examin'd, Sciences and Arts inquir'd into, and Matters of Importance treated with this franknefs of Humour, they imagine preſently that all Profeſſions muſt fall to the ground, all Eſtabliſhments come to ruin, and nothing orderly or decent be left ſtanding in the world. They fear, or pretend to fear, that Religion it-ſelf will be endanger'd by this free way; and are therefore as much alarm'd at this Liberty in private Converſation, and under prudent Management, as if it were groſly us'd in publick Company, or before the ſolemneſt Aſſembly. But the Caſe, as I apprehend it, is far different. For you are to remember (my Friend!) that I am writing to you in defence only of the Liberty of *the Club*, and of that ſort of Freedom which is taken amongſt *Gentlemen* and *Friends*, who know one another perfectly well. And that 'tis natural for me to defend Liberty with this reſtriction, you may infer from the very Notion I have of Liberty itſelf.

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* Gorgias Leontinus, *apud* Ariſt. *Rhetor. lib.* 3. *cap.* 18. Τὴν μὲν σπουδὴν διαφθείρειν γέλωτι, τὸν δὲ γέλωτα σπουδῇ; which the Tranſlator renders, *Seria Riſu, Riſum Seriis diſcutere.*

'TIS ſurely a Violation of the Freedom of publick Aſſemblys, for any one to take the Chair, who is neither call'd nor invited to it. To ſtart Queſtions, or manage Debates, which offend the publick Ear, is to be wanting in that Reſpect which is due to common Society. Such Subjects ſhou'd either not be treated at all in publick, or in ſuch a manner as to occaſion no Scandal or Diſturbance. The Publick is not, on any account, to be laugh'd at, to its face; or ſo reprehended for its Follys, as to make it think it-ſelf contemn'd. And what is contrary to good Breeding, is in this reſpect as contrary to Liberty. It belongs to Men of ſlaviſh Principles, to affect a Superiority over *the Vulgar*, and to deſpiſe *the Multitude.* The Lovers of Mankind reſpect and honour Conventions and Societys of Men. And in mix'd Company, and Places where Men are met promiſcuouſly on account of Diverſion or Affairs, 'tis an Impoſition and Hardſhip to force 'em to hear what they diſlike, and to treat of Matters in a Dialect, which many who are preſent have perhaps been never us'd to. 'Tis a breach of the Harmony of publick Converſation, to take things in ſuch a Key, as is above the common Reach, puts others to ſilence, and robs them of their *Privilege of Turn.* But as to private Society, and what paſſes in ſelect Companys, where Friends meet knowingly, and with that very deſign of exerciſing their Wit, and looking freely into all Subjects; I ſee no pretence for any one to be offended at the way of Raillery and Humour, which is the very Life of ſuch Converſations; the only thing which makes good Company, and frees it from the Formality of Buſineſs, and the Tutorage and Dogmaticalneſs of the Schools.

SECT.

SECT. VI.

TO return therefore to our Argument. If the beſt of our modern Converſations are apt to run chiefly upon Trifles; if rational Diſcourſes (eſpecially thoſe of a deeper Speculation) have loſt their credit, and are in diſgrace becauſe of their *Formality;* there is reaſon for more allowance in the way of *Humour* and *Gaiety*. An eaſier Method of treating theſe Subjects, will make 'em more agreeable and familiar. To diſpute about 'em, will be the ſame as about other Matters. They need not ſpoil good Company, or take from the Eaſe or Pleaſure of a polite Converſation. And the oftner theſe Converſations are renew'd, the better will be their Effect. We ſhall grow better *Reaſoners*, by reaſoning pleaſantly, and at our eaſe; taking up, or laying down theſe Subjects, as we fancy. So that, upon the whole, I muſt own to you, I cannot be ſcandaliz'd at the Raillery you took notice of, nor at the Effect it had upon our Company. The Humour was agreeable, and the pleaſant Confuſion which the Converſation ended in, is at this time as pleaſant to me upon Reflection; when I conſider, that inſtead of being diſcourag'd from reſuming the Debate, we were ſo much the readier to meet again at any time, and diſpute upon the ſame Subjects, even with more eaſe and ſatisfaction than before.

We had been a long time entertain'd, you know, upon the Subject of *Morality* and *Religion.* And amidſt the different Opinions ſtarted and maintain'd by ſeveral of the Partys with great Life and Ingenuity; one or other wou'd every now and then take the liberty to appeal to COMMON SENSE. Every-one allow'd the Appeal, and was willing to ſtand the trial. No-one but was aſſur'd *Common Senſe* wou'd juſtify him. But when Iſſue was join'd, and the Cauſe examin'd at the Bar, there cou'd be no Judgment given. The Partys however were not leſs forward in renewing their Appeal, on the very next occaſion which preſented. No-one wou'd offer to call the Authority of the Court in queſtion; till a Gentleman, whoſe good Underſtanding was never yet brought in doubt, deſir'd the Company, very gravely, that they wou'd tell him *what Common Senſe was.*

" If by the word *Senſe* we were to under-
" ſtand Opinion and Judgment, and by the
" word *common* the Generality or any conſi-
" derable part of Mankind; 'twou'd be hard,
" he ſaid, to diſcover where the Subject of
" common Senſe cou'd lie. For that which

" was according to the Senſe of one Part of
" Mankind, was againſt the Senſe of another.
" And if the Majority were to determine common Senſe, it wou'd change as often as Men
" chang'd. That which was according to common Senſe to day, wou'd be the contrary
" to morrow, or ſoon after."

BUT notwithſtanding the different Judgments of Mankind in moſt Subjects, there were ſome however in which 'twas ſuppos'd they all agreed, and had the ſame Thoughts in common.——The Queſtion was aſk'd ſtill, *Where?*
" For whatever was of any moment, 'twas
" ſuppos'd might be reduc'd under the head
" of *Religion*, *Policy*, or *Morals*.

" OF the Differences in RELIGION there
" was no occaſion to ſpeak; the Caſe was ſo
" fully known to all, and ſo feelingly under-
" ſtood by Chriſtians, in particular, among
" themſelves. They had made ſound Experi-
" ment upon one another; each Party in
" their turn. No Endeavours had been want-
" ing on the ſide of any particular Sect. Which-
" ever chanc'd to have the Power, fail'd not
" of putting all means in execution, to make
" their private Senſe the publick one. But all
" in vain. *Common* Senſe was as hard ſtill to
" determine as *Catholick* or *Orthodox*. What

" with one was inconceivable Myſtery, to another was of eaſy Comprehenſion. What to one was Abſurdity, to another was Demonſtration.

" As for POLICY; What Senſe or whoſe cou'd be call'd common, was equally a queſtion. If plain *Britiſh* or *Dutch* Senſe were right, *Turkiſh* and *French* Senſe muſt certainly be very wrong. And as mere Nonſenſe as Paſſive-Obedience ſeem'd; we found it to be the common Senſe of a great Party amongſt our-ſelves, a greater Party in *Europe*, and perhaps the greateſt Part of all the World beſides.

" As for MORALS; The difference if poſſible, was ſtill wider. For without conſidering the Opinions and Cuſtoms of the many barbarous and illiterate Nations; we ſaw that even the few who had attain'd to riper Letters, and to Philoſophy, cou'd never as yet agree on one and the ſame Syſtem, or acknowledge the ſame moral Principles. And ſome even of our moſt admir'd modern Philoſophers had fairly told us, that *Virtue* and *Vice* had, after all, no other *Law* or *Meaſure*, than *mere Faſhion* and *Vogue*."

It might have appear'd perhaps unfair in our Friends, had they treated only the graver Subjects in this manner; and ſuffer'd the lighter to eſcape. For in the gayer Part of Life, our Follys are as ſolemn as in the moſt ſerious. The fault is, we carry the Laugh but *half-way.* The falſe Earneſt is ridicul'd, but the *falſe Jeſt* paſſes ſecure, and becomes as errant Deceit as the other. Our Diverſions, our Plays, our Amuſements become *ſolemn.* We dream of Happineſſes and Poſſeſſions, and Enjoyments in which we have no Underſtanding, no Certainty; and yet we purſue theſe as the beſt known and moſt certain things in the World. There is nothing ſo fooliſh and deluding as a *[*] partial Scepticiſm.* For whilſt the Doubt is caſt only on one ſide, the Certainty grows ſo much ſtronger on the other. Whilſt only one Face of Folly appears ridiculous, the other grows more ſolemn and deceiving.

But 'twas not thus with our Friends. They ſeem'd better *Criticks*, and more ingenious, and fair in their way of queſtioning receiv'd Opinions, and expoſing the Ridicule of Things. And if you will allow me to carry on their Humour, I will venture to make the Experiment throughout; and try what certain Knowledge or Aſſurance of things may be recover'd, in that very way, by which all Certainty, you thought, was loſt, and an endleſs *Scepticiſm* introduc'd.

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[*] VOL. II. pag. 230, 231.

PART II.

SECT. I.

IF a Native of ETHIOPIA were on a ſudden tranſported into EUROPE, and placed either at PARIS or VENICE at a time of Carnival, when the general Face of Mankind was diſguis'd, and almoſt every Creature wore a Maſk; 'tis probable he wou'd for ſome time be at a ſtand, before he diſcover'd the Cheat: not imagining that a whole People cou'd be ſo fantaſtical, as upon Agreement, at an appointed time, to transform themſelves by a Variety of Habits, and make it a ſolemn Practice to impoſe on one another, by this univerſal Confuſion of Characters and Perſons. Tho he might at firſt perhaps have look'd on this with a ſerious eye, it wou'd be hardly poſſible for him to hold his Countenance, when he had perceiv'd what was carrying on. The EUROPEANS, on their ſide, might laugh perhaps at this Simplicity. But our ETHIOPIAN wou'd certainly laugh with better reaſon. 'Tis eaſy to ſee which of the two wou'd be ridiculous. For he who laughs, and is himſelf ridiculous, bears a double ſhare of Ridicule. However, ſhou'd it ſo happen, that in the Tranſport of Ridicule, our ETHIOPIAN, having his Head ſtill running upon *Maſks*, and knowing nothing of the *fair* Complexion and common Dreſs of the EUROPEANS, ſhou'd upon the ſight of a natural Face and Habit, laugh juſt as heartily as before; wou'd not he in his turn become ridiculous, by carrying the Jeſt too far; when by a ſilly Preſumption he took *Nature* for mere *Art*, and miſtook perhaps a Man of Sobriety and Senſe for one of thoſe ridiculous *Mummers*?

THERE was a time when Men were accountable only for their Actions and Behaviour. Their Opinions were left to themſelves. They had liberty to differ in theſe, as in their Faces. Every one took the Air and Look which was natural to him. But in proceſs of time, it was thought decent to mend Mens Countenances, and render their intellectual Complexions uniform and of a ſort. Thus the Magiſtrate became *a Dreſſer*, and in his turn was *dreſs'd* too, as he deſerv'd; when he had given up his Power to a new Order of *Tire-Men.* But tho in this extraordinary conjuncture 'twas agreed that there was only one *certain* and *true Dreſs*, one *ſingle* peculiar *Air*, to which it was neceſſary all People ſhou'd conform; yet the miſery was, that neither the Magiſtrate nor the *Tire-Men* themſelves, cou'd reſolve, which of the various Modes was the *exact true-one.* Imagine now, what the Effect of this muſt needs be; when Men became perſecuted thus on every ſide about their *Air* and *Feature*, and were put to their ſhifts how to adjuſt and compoſe their *Mein*, according to the right Mode; when a thouſand Models, a thouſand Patterns of Dreſs were current, and alter'd every now and then, upon occaſion, according to *Faſhion* and the Humour of the Times. Judge whether Mens Countenances were not like to grow conſtrain'd, and the natural Viſage of Mankind, by this Habit, diſtorted, convuls'd, and render'd hardly knowable.

But as unnatural or artificial as the general Face of things may have been render'd by this unhappy Care of *Dreſs*, and Over-Tenderneſs for the *Safety of Complexions*; we muſt not therefore imagine that all Faces are alike beſmear'd or plaiſter'd. All is not *Fucus*, or mere

Varniſh. Nor is the Face of Truth leſs fair and beautiful, for all the counterfeit Vizards which have been put upon her. We muſt remember the *Carnival*, and what the Occaſion has been of this wild Concourſe and Medly; who were the inſtitutors of it; and to what purpoſe Men were thus ſet a-work and amus'd. We may laugh ſufficiently at the original Cheat; and, if pity will ſuffer us, may make our-ſelves diverſion enough with the Folly and Madneſs of thoſe who are thus caught, and practis'd on, by theſe Impoſtures. But we muſt remember withal our ETHIOPIAN, and beware, leſt by taking plain Nature for a Vizard, we become more ridiculous than the People whom we ridicule. Now if a Jeſt or *Ridicule* thus ſtrain'd, be capable of leading the Judgment ſo far aſtray; 'tis probable that an Exceſs of Fear or Horror may work the ſame Effect.

HAD it been your fortune (my Friend!) to have liv'd in ASIA at the time when the *MAGI by an egregious Impoſture got poſſeſſion of the Empire; no doubt you wou'd have had a deteſtation of the Act: And perhaps the very Perſons of the Men might have grown ſo odious to you, that after all the Cheats and Abuſes they had committed, you might have ſeen 'em diſpatch'd with as relentleſs an eye as our later *European* Anceſtors ſaw the Deſtruction of a like politick Body of Conjurers, the *Knights Templars*; who were almoſt become an Over-Match for the civil Sovereign. Your Indignation perhaps might have carry'd you to propoſe the razing all Monuments and Memorials of theſe Magicians. You might have reſolv'd not to leave ſo much as their Houſes ſtanding. But if it had happen'd that theſe Magicians, in the time of their Dominion, had made any Collection of Books, or compil'd any themſelves, in which they had treated of *Philoſophy*, or *Morals*, or any other Science, or Part of *Learning*; wou'd you have carry'd your Reſentment ſo far as to have extirpated theſe alſo, and condemn'd every Opinion or Doctrine they had eſpous'd, for no other reaſon than merely *becauſe they had eſpous'd it?* Hardly a SCYTHIAN, a TARTAR, or a GOTH, wou'd act or reaſon ſo abſurdly. Much leſs wou'd you (my Friend!) have carry'd on this MAGOPHONY, or *Prieſt-Maſſacre*, with ſuch a barbarous Zeal. For, in good earneſt, to deſtroy a Philoſophy in hatred to a Man, implies as errant a *Tartar*-Notion, as to deſtroy or murder a Man in order to plunder him of his Wit, and get the inheritance of his Underſtanding.

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* VOL. III. p. 48, 49.

I MUST confeſs indeed, that had all the Inſtitutions, Statutes, and Regulations of this antient *Hierarchy*, reſembled the fundamental *one, of the *Order* it-ſelf, they might with a great deal of Juſtice have been ſuppreſs'd: For one can't without ſome abhorrence read that Law of theirs;

†*Nam Magus ex Matre et Gnato gignatur oportet.*

BUT the Conjurers (as we'll rather ſuppoſe) having conſider'd that they ought in their *Principle* to appear as fair as poſſible to the World, the better to conceal their *Practice*, found it highly for their Intereſt to eſpouſe ſome excellent moral Rules, and eſtabliſh the very beſt Maxims of this kind. They thought it for their advantage perhaps, on their firſt ſetting out, to recommend the greateſt Purity of Religion, the greateſt Integrity of Life and Manners. They may perhaps too, in general, have preach'd up Charity and Good-will. They may have ſet to view the faireſt Face of human Nature; and together with their By-Laws, and political Inſtitutions, have interwove the honeſteſt Morals and beſt Doctrine in the World.

HOW therefore ſhou'd we have behav'd ourſelves in this Affair; How ſhou'd we have carry'd our-ſelves towards this Order of Men, at the time of Diſcovery of their Cheat, and Ruin of their Empire? Shou'd we have fall'n to work inſtantly with their Syſtems, ſtruck at their Opinions and Doctrines without diſtinction, and erected a contrary Philoſophy in their teeth? Shou'd we have flown at every religious and moral Principle, deny'd every natural and ſocial Affection, and render'd Men as much [*] *Wolves* as was poſſible to one another, whilſt we deſcrib'd 'em ſuch; and endeavour'd to make them ſee themſelves by far more monſtrous and corrupt, than with the worſt Intentions it was ever poſſible for the worſt of 'em to become?——This, you'll ſay, doubtleſs wou'd have been a very prepoſterous Part, and cou'd never have been acted by other than mean Spirits, ſuch as had been held in awe, and over-frighted [†] by the MAGI.

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* Πέρσαι δὲ ϗ μάλιϛα αὐτῶν οἱ σοφίαν ἀσκεῖν δοκοῦντες οἱ Μάγοι, γαμοῦσι τὰς μητέρας. Sext. Empir. Pyr. *Lib.* 3. *cap.* 24.

† Catull. 87.

AND yet an [‡] able and witty Philoſopher of our Nation was, we know, of late

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[*] *Infra*, *p.* 118. and VOL. II. *p.* 320.

[†] VOL. III. *p.* 64, 65. in the Notes.

[‡] Mr. HOBBES, who thus expreſſes himſelf: *By reading of theſe* Greek *and* Latin *Authors, Men from their Childhood have gotten a Habit (under a falſe ſhew of Liberty) of favouring Tumults and of licentious controlling the Actions of their Sovereigns.* Leviathan, *Part* 2. *ch.* 21. *p.* 111. By this Reaſoning of Mr. HOBBES it ſhou'd follow, that there can never be any Tumults or depoſing of Sovereigns at *Conſtantinople*, or in *Mogol.* See again, *p.* 171, and 377. and what he intimates to his Prince *(p.* 193.) concerning this Extirpation of antient Literature, in favour of his Leviathan-Hypotheſis, and new Philoſophy.

Years, ſo poſſeſs'd with a Horror of this kind, that both with reſpect to Politicks and Morals, he directly acted in the Spirit of *Maſſacre*. The Fright he took upon the Sight of the then governing Powers, who unjuſtly aſſum'd the Authority of the People, gave him ſuch an Abhorrence of all popular Government, and of the very Notion of Liberty it-ſelf; that to extinguiſh it for ever, he recommends the very extinguiſhing of Letters, and exhorts Princes not to ſpare ſo much as an antient ROMAN or GREEK Hiſtorian.—Is not this in truth ſomewhat *Gothick?* And has not our Philoſopher, in appearance, ſomething of the *Savage*, that he ſhou'd uſe Philoſophy and Learning as the SCYTHIANS are ſaid to have us'd ANACHARSIS and others, for having viſited the Wiſe of GREECE, and learnt the Manners of a polite People?

HIS Quarrel with *Religion* was the ſame as with *Liberty*. The ſame Times gave him the ſame Terror in this other kind. He had nothing before his Eyes beſide the Ravage of *Enthuſiaſm*, and the Artifice of thoſe who rais'd and conducted that Spirit. And the good ſociable Man, as ſavage and unſociable as he wou'd make himſelf and all Mankind appear by his Philoſophy, expos'd himſelf during his Life, and took the utmoſt pains, that after his

Death we might be deliver'd from the occaſion of theſe Terrors. He did his utmoſt to ſhew us, "That both in Religion and Morals "we were impos'd on by our Governors; "that there was nothing which by nature in"clin'd us either way; nothing which natu"rally drew us to the Love of what was with"out, or beyond *ourſelves:*[*]" Tho the Love of ſuch great Truths and ſovereign Maxims as he imagin'd theſe to be, made him the moſt laborious of all Men in compoſing Syſtems of this kind for our Uſe; and forc'd him, notwithſtanding his natural Fear, to run continually the higheſt riſk of being a Martyr for our Deliverance.

GIVE me leave therefore (my Friend!) on this occaſion, to prevent your Seriouſneſs, and aſſure you, that there is no ſuch mighty Danger as we are apt to imagine from theſe fierce Proſecutors of Superſtition, who are ſo jealous of every religious or moral Principle. Whatever *Savages* they may appear in Philoſophy, they are in their common Capacity as *Civil* Perſons, as one can wiſh. Their free communicating of their Principles may witneſs for them. 'Tis the height of Sociableneſs to be thus friendly and communicative.

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[*] VOL. II. *p.* 80.

If the Principles, indeed, were conceal'd from us, and made *a Myſtery;* they might become conſiderable. Things are often made ſo, by being kept as *Secrets* of a Sect or Party; and nothing helps this more than *the Antipathy* and *Shyneſs* of a contrary Party. If we fall preſently into Horrors, and Conſternation, upon the hearing Maxims which are thought *poiſonous;* we are in no diſpoſition to uſe that familiar and eaſy part of Reaſon, which is the beſt *Antidote*. The only *Poiſon* to Reaſon, is *Paſſion*. For falſe Reaſoning is ſoon redreſs'd, where Paſſion is remov'd. But if the very hearing certain Propoſitions of Philoſophy be ſufficient to move our Paſſion; 'tis plain, the *Poiſon* has already gain'd on us, and we are effectually prevented in the uſe of our reaſoning Faculty.

Were it not for the Prejudices of this kind; what ſhou'd hinder us from diverting our-ſelves with the Fancy of one of theſe *modern Reformers* we have been ſpeaking of? What ſhou'd we ſay to one of theſe *Anti-zealots*, who, in the Zeal of ſuch a cool Philoſophy, ſhou'd aſſure us faithfully, "That we were the moſt miſtaken Men "in the world, to imagine there was any ſuch "thing as natural Faith or Juſtice? For that

" it was only *Force* and *Power* which conſtituted *Right*. That there was no ſuch thing in reality as *Virtue;* no Principle of Order in things above, or below; no ſecret *Charm* or Force of Nature, by which every-one was made to operate willingly or unwillingly towards publick Good, and puniſh'd and tormented if he did otherwiſe."——Is not this the very *Charm* it-ſelf? Is not the Gentleman at this inſtant under the power of it?——" Sir! The Philoſophy you have condeſcended to reveal to us, is moſt extraordinary. We are beholden to you for your Inſtruction. But, pray, whence is this Zeal in our behalf? What are *We* to *You?* Are You our *Father?* Or if You were, why this Concern for Us? Is there then ſuch a thing as *natural Affection?* If not; why all this Pains, why all this Danger on our account? Why not keep this Secret to Your-ſelf? Of what advantage is it to You, to deliver us from the Cheat? The more are taken in it, the better. 'Tis directly againſt your Intereſt to undeceive Us, and let us know that only private Intereſt governs You; and that nothing nobler, or of a larger kind, ſhou'd govern us, whom you converſe with. Leave us to our-ſelves, and to that notable *Art* by which we are happily tam'd, and render'd

" thus mild and *ſheepiſh*. 'Tis not fit we ſhou'd " know that *by Nature* we are all *Wolves*. Is " it poſſible that one who has really diſcover'd " himſelf ſuch, ſhou'd take pains to commu-" nicate ſuch a Diſcovery?"

SECT. II.

IN reality (my Friend!) a ſevere Brow may well be ſpar'd on this occaſion; when we are put thus upon the Defence of *common Honeſty*, by ſuch fair honeſt Gentlemen, who are in Practice ſo different from what they wou'd appear in Speculation. *Knaves* I know there are *in Notion* and *Principle*, as well as *in Practice*: who think all Honeſty as well as Religion a mere Cheat; and by a very conſiſtent reaſoning, have reſolv'd deliberately to do whatever by *Power* or *Art* they are able, for their private Advantage. But ſuch as theſe never open themſelves in Friendſhip to others. They have no ſuch Paſſion for Truth, or Love for Mankind. They have no Quarrel with *Religion* or *Morals*; but know what uſe to make of both, upon occaſion. If they ever diſcover their Principles, 'tis only at unawares. They are ſure to preach Honeſty, and go to Church.

On the other ſide, the Gentlemen for whom I am apologizing, cannot however be call'd *Hypocrites*. They ſpeak as ill of themſelves as they poſſibly can. If they have hard Thoughts of human Nature; 'tis a Proof ſtill of their Humanity, that they give ſuch Warning to the World. If they repreſent Men by Nature *treacherous* and *wild*, 'tis out of care for Mankind; leſt by being too *tame* and *truſting*, they ſhou'd eaſily be caught.

Impostors naturally ſpeak the beſt of human Nature, that they may the eaſier abuſe it. Theſe Gentlemen, on the contrary, ſpeak the worſt; and had rather they themſelves ſhou'd be cenſur'd with the reſt, than that a *Few* ſhou'd by impoſture prevail over *the Many*. For 'tis Opinion of *Goodneſs* * which creates Eaſineſs of Truſt: and by *Truſt* we are betray'd to *Power*; our very *Reaſon* being thus captivated by thoſe in whom we come inſenſibly to have an *implicit Faith*. But ſuppoſing one another to be by Nature ſuch very *Savages*, we ſhall take care to come leſs in one another's Power: and apprehending *Power* to be *inſatiably coveted by all*, we ſhall the better fence againſt the Evil; not by giving all into one Hand (as the Champion of this Cauſe wou'd have us) but, on the contrary, by a right Diviſion and Balance of Power, and by the Reſtraint of good Laws and Limitations, which may ſecure the publick Liberty.

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* VOL. II. *p* 334. and VOL. III. *p*. 114.

SHOU'D you therefore aſk me, whether I really thought theſe Gentlemen were fully perſuaded of the Principles they ſo often advance in Company? I ſhou'd tell you, That tho I wou'd not abſolutely arraign the Gentlemens Sincerity; yet there was ſomething of Myſtery in the Caſe, more than was imagin'd. The Reaſon, perhaps, why Men of Wit delight ſo much to eſpouſe theſe paradoxical Syſtems, is not in truth that they are ſo fully ſatisfy'd with 'em; but in a view the better to oppoſe ſome other Syſtems, which by their fair appearance have help'd, they think, to bring Mankind under Subjection. They imagine that by this *general Scepticiſm*, which they wou'd introduce, they ſhall better deal with the dogmatical Spirit which prevails in ſome *particular Subjects*. And when they have accuſtom'd Men to bear Contradiction in the *main*, and hear the Nature of Things diſputed, *at large*; it may be ſafer (they conclude) to argue *ſeparately*, upon certain nice Points in which they are not altogether ſo well ſatisfy'd. So that from hence, perhaps, you may ſtill better apprehend why, in Converſation, *the Spirit of Raillery* prevails ſo much, and Notions are taken up for no reaſon beſides their being *odd*, and *out of the way*.

SECT. III.

BUT let who will condemn *the Humour* thus deſcrib'd; for my part, I am in no ſuch apprehenſion from this ſceptical kind of Wit. Men indeed may, in a ſerious way, be ſo wrought on, and confounded, by different Modes of Opinion, different Syſtems and Schemes *impos'd by Authority*, that they may wholly loſe all Notion or Comprehenſion of *Truth*. I can eaſily apprehend what Effect *Awe* has over Mens Underſtandings. I can very well ſuppoſe Men may be frighted out of their Wits: But I have no apprehenſion they ſhou'd be laugh'd out of 'em. I can hardly imagine that in a pleaſant way they ſhou'd ever be talk'd out of their Love for Society, or reaſon'd out of Humanity and *common Senſe*. A mannerly Wit can hurt no Cauſe or Intereſt for which I am in the leaſt concern'd: And Philoſophical Speculations, politely manag'd, can never ſurely render Mankind more un-ſociable or un-civiliz'd. This is not the Quarter from whence I can poſſibly expect an Inroad of Savageneſs and Barbarity. And by the beſt of my Obſervation, I have learnt, that Virtue is never ſuch a Sufferer, by being *conteſted*, as by being *betray'd*. My Fear is not ſo much from its witty *Antagoniſts*, who give it Exerciſe, and put it on its Defence, as from its tender *Nurſes*, who are apt to over-lay it, and kill it, with Exceſs of Care and Cheriſhing.

I HAVE known a Building, which by the Officiouſneſs of the Workmen has been ſo *ſhor'd*, and *ſcrew'd up*, on the ſide where they pretended it had a Leaning, that it has at laſt been turn'd the contrary way, and overthrown. There has ſomething, perhaps, of this kind happen'd in *Morals*. Men have not been contented to ſhew the natural Advantages of Honeſty and Virtue. They have rather leſſen'd theſe, the better, as they thought, to advance another Foundation. They have made *Virtue* ſo mercenary a thing, and have talk'd ſo much of its *Rewards*, that one can hardly tell what there is in it, after all, which can be worth rewarding. For to be brib'd only or terrify'd into an honeſt Practice, beſpeaks little of real Honeſty or Worth. We may make, 'tis true, whatever *Bargain* we think fit; and may beſtow *in favour* what Overplus we pleaſe. But there can be no Excellence or Wiſdom in voluntarily rewarding what is neither eſtimable, nor deſerving. And if Virtue be not really eſtimable in it-ſelf, I can ſee nothing eſtimable in following it for the ſake of *a Bargain.*

If the Love of doing good, be not, of itſelf, a *good* and *right* Inclination; I know not how there can poſſibly be ſuch a thing as *Goodneſs* or *Virtue.* If the Inclination be *right;* 'tis a perverting of it, to apply it ſolely to *the Reward*, and make us conceive ſuch Wonders of the Grace and Favour which is to attend Virtue; when there is ſo little ſhewn of the intrinſick Worth or Value of the Thing it-ſelf.

I cou'd be almoſt tempted to think, that the true Reaſon why ſome of the moſt heroick Virtues have ſo little notice taken of 'em in our holy Religion, is, becauſe there wou'd have been no room left for *Diſintereſtedneſs*, had they been intitled to a ſhare of that infinite Reward, which Providence has by Revelation aſſign'd to other Dutys. * *Private Friendſhip*, and *Zeal*

for

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* By *Private Friendſhip* no fair Reader can here ſuppoſe is meant *that common Benevolence* and *Charity* which every Chriſtian is oblig'd to ſhew towards all Men, and in particular towards his Fellow-Chriſtians, his Neighbour, Brother, and Kindred, of whatever degree; but *that peculiar Relation* which is form'd by a Conſent and Harmony of Minds, by mutual Eſteem, and reciprocal Tenderneſs and Affection; and which we emphatically call a FRIENDSHIP. Such was that between the two *Jewiſh* Heroes after mention'd whoſe Love and Tenderneſs was *ſurpaſſing*

that

for the Publick, and our Country, are Virtues purely voluntary in a Chriſtian. They are no eſſential Parts of his *Charity*. He is not ſo ty'd to the Affairs of this Life; nor is he oblig'd to enter into ſuch Engagements with this lower World, as are of no help to him in acquiring a better. His Converſation is in Heaven. Nor has he occaſion for ſuch ſupernumerary Cares or

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that of Women, (2 Samuel, ch. 1.) Such were thoſe Friendſhips deſcrib'd ſo frequently by Poets, between PYLADES and ORESTES, THESEUS and PIRITHOUS, with many others. Such were thoſe between Philoſophers, Heroes, and the greateſt of Men; between SOCRATES and ANTISTHENES, PLATO and DION, EPAMINONDAS and PELOPIDAS, SCIPIO and LAELIUS, CATO and BRUTUS, THRASEA and HELVIDIUS. And ſuch there may have lately been, and are ſtill perhaps in our own Age; tho Envy ſuffers not the few Examples of this kind to be remark'd in publick. The Author's Meaning is indeed ſo plain of itſelf, that it needs no explanatory Apology to ſatisfy an impartial Reader. As for others who object the Singularity of the Aſſertion, as differing (they ſuppoſe) from what our Reverend Doctors in Religion commonly maintain, they may read what the learned and pious Biſhop *Taylor* ſays in his Treatiſe of Friendſhip. "You inquire, ſays he, how far a dear " and a perfect Friendſhip is authoriz'd by the Principles of Chriſtianity? " To this I anſwer, That the word *Friendſhip* in the Senſe we commonly " mean by it, is not ſo much as nam'd in the New Teſtament; and our " Religion takes no notice of it. You think it ſtrange; but read on, " before you ſpend ſo much as the beginning of a Paſſion or a Wonder " upon it. There is mention of *Friendſhip of the World*; and it is ſaid " to be *Enmity with God:* but the Word is no where elſe nam'd, or to " any other purpoſe, in all the New Teſtament. It ſpeaks of Friends " often; but by *Friends* are meant our Acquaintance, or our Kindred, " the Relatives of our Family, or our Fortune, or our Sect, *&c.*——— " And I think I have Reaſon to be confident, that the word *Friend* " (ſpeaking or Embaraſſments here on Earth, as may obſtruct his way thither, or retard him in the careful Taſk of working out his own Salvation. If nevertheleſs any Portion of Reward be reſerv'd hereafter for the generous Part of *a Patriot*, or that of *a thorow Friend;* this is ſtill behind the Curtain, and happily conceal'd from us; that we may be the more deſerving of it, when it comes.

" (ſpeaking of human Intercourſe) is no otherways us'd in the Goſpels, " or Epiſtles, or Acts of the Apoſtles." And afterwards, " Chriſtian " Charity (ſays he) is Friendſhip to *all* the World; and when Friendſhips were the nobleſt things in the World, Charity was little, like " the Sun drawn in at a Chink, or his Beams drawn into the Center of " a Burning-glaſs: But Chriſtian Charity is Friendſhip expanded like " the Face of the Sun, when it mounts above the Eaſtern Hills." In reality the good Biſhop draws all his Notions as well as Examples of private Friendſhip from the Heathen World, or from the Times preceding Chriſtianity. And after citing a *Greek* Author, he immediately adds: " Of ſuch immortal, abſtracted, pure Friendſhips, indeed there is no " great plenty; but they who are the ſame to their Friend ἀπόπροθεν, " when he is in another Country, or in another World, are fit to preſerve the ſacred Fire for eternal Sacrifices, and to perpetuate the Memory of thoſe exemplary Friendſhips of the beſt Men, which have " fill'd the World with Hiſtory and Wonder: for in no other ſenſe but " this can it be true, that Friendſhips are pure Loves, regarding to do " good more than to receive it. He that is a Friend after Death, hopes " not for a Recompence from his Friend, and makes no bargain either " for Fame or Love; but is rewarded with the Conſcience and Satisfaction of doing bravely.

IT appears indeed under the *Jewiſh* Diſpenſation, that each of theſe Virtues had their illuſtrious Examples, and were in ſome manner recommended to us as honourable, and worthy our Imitation. Even SAUL himſelf, as ill a Prince as he is repreſented, appears both living and dying to have been reſpected and prais'd for the Love he bore his native Country. And the Love which was ſo remarkable between his Son and his Succeſſor, gives us a noble View of a diſintereſted Friendſhip, at leaſt on *one* ſide. But the heroick Virtue of theſe Perſons had only the common Reward of Praiſe attributed to it, and cou'd not claim a future Recompence under a Religion which taught no future State, nor exhibited any Rewards or Puniſhments, beſides ſuch as were Temporal, and had reſpect to the written Law.

AND thus the *Jews* as well as *Heathens* were left to their Philoſophy, to be inſtructed in the ſublime part of Virtue, and induc'd by Reaſon to that which was never injoin'd 'em by Command. No Premium or Penalty being inforc'd in theſe Caſes, the diſintereſted Part ſubſiſted, the Virtue was a *free Choice*, and the Magnanimity of the Act was left intire. He who wou'd be generous, had the Means. He who wou'd frankly ſerve his Friend, or

Country, at the * expence even of his Life, might do it on fair Terms. † DULCE ET DECORUM EST was his ſole Reaſon. 'Twas *Inviting* and *Becoming*. 'Twas *Good* and *Honeſt*. And that this is ſtill a good Reaſon, and according to *Common Senſe*, I will endeavour to ſatisfy you. For I ſhou'd think my-ſelf very ridiculous to be angry with any-one for thinking me diſhoneſt; if I cou'd give no account of my Honeſty, nor ſhew upon what Principle I differ'd from ‡ *a Knave.*

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* *Peradventure* (ſays the holy Apoſtle) *for a good Man one wou'd even dare to die*, τάχα τὶς ϗ τολμᾷ, &c. Rom. ch. 5. ver. 7. This the Apoſtle judiciouſly ſuppoſes to belong to human Nature: tho he is ſo far from founding any Precept on it, that he uſhers his private Opinion with a very dubious *Peradventure*.

† HORAT. Lib. 3. Od. 2.

‡ Inf. p. 130, 131, &c. 172.

PART III.

SECT. I.

THE *Roman* Satiriſt may be thought more than ordinarily ſatirical, when ſpeaking of the *Nobility* and *Court*, he is ſo far from allowing them to be the Standard of Politeneſs and good Senſe, that he makes 'em in a manner the Reverſe,

> [*]*Rarus enim ferme* Senſus communis *in illa Fortuna*———

Some of the [†] moſt ingenious Commentators, however, interpret this very differently from what is generally apprehended. They make this *Common Senſe* of the Poet, by a *Greek* Derivation, to ſignify *Senſe* of *Publick Weal*, and of the *Common Intereſt*; Love of the *Community* or *Society*, natural Affection, Humanity, Obligingneſs, or that ſort of *Civility* which riſes from a juſt *Senſe* of the *common Rights* of Mankind, and the *natural Equality* there is among thoſe of the ſame Species.

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[*] Juv. *Sat.* 8. *v.* 73.

[†] *Viz.* The two *Caſaubons*, *Iſ.* and *Mer.* *Salmaſius*, and our *Engliſh Gataker:* See the firſt in *Capitolinus*, *Vit. M. Ant. ſub finem.* The ſecond in his Comment on *M. Ant.* lib. 1. ſect. 13, & 16. *Gataker* on the ſame place; and *Salmaſius* in the ſame Life of *Capitolinus*, at the end of his Annotations. The *Greek* word Κοινονοημοσύνη, which *Salmaſius* interprets, moderatam, uſitatam et ordinariam hominis mentem quæ in commune " quo-

And indeed if we conſider the thing nicely, it muſt ſeem ſomewhat hard in the Poet, to have deny'd *Wit* or *Ability* to a Court ſuch as

that

" quodammodo conſulit, nec omnia ad commodum ſuum refert, reſpectumque etiam habet eorum cum quibus verſatur, modeſte, modiceque de ſe ſentiens. At contra inflati et ſuperbi omnes ſe ſibi tantum ſuiſque commodis natos arbitrantur, et præ ſe cateros contemnunt et negligunt; et hi ſunt qui *Senſum Communem* non habere recte dici poſſunt. Nam ita *Senſum Communem* accipit *Juvenalis*, Sat. 8. *Rarus enim ferme* SENSUS COMMUNIS, *&c.* Φιλανθρωπίαν et Χρηστότητα *Galenus* vocat, quam Marcus de ſe loquens Κοινονοημοσύνην; et alibi, ubi de eadem re loquitur, Μετριότητα, ϗ Εὐγνωμοσύνην, qua gratiam illi fecerit Marcus ſimul eundi ad Germanicum Bellum ac ſequendi ſe." In the ſame manner *Iſaac Caſaubon: Herodianus* (ſays he) calls this the τὸ μέτριον ϗ ἰσόμετρον. "Subjicit vero *Antoninus* quaſi hanc vocem interpretans, ϗ τὸ ἐφεῖσθαι τοῖς φίλοις μήτε συνδειπνεῖν αὐτῷ πάντως, μήτε συναποδημεῖν ἐπάναγκες." This, I am perſuaded, is the *Senſus Communis* of Horace (Sat. 3. lib. 1.) which has been unobſerv'd (as far as I can learn) by any of his Commentators: it being remarkable withal, that in this early Satire of Horace, before his latter days, and when his Philoſophy as yet inclin'd to the leſs rigid Aſſertors of Virtue, he puts this Expreſſion (as may be ſeen by the whole Satir taken together) into the Mouth of a *Criſpinus*, or ſome ridiculous Mimick of that ſevere Philoſophy, to which the Coinage of the word Κοινονοημοσύνη properly belong'd. For

ſo

that of ROME, even under a TIBERIUS or a NERO. But for *Humanity* or *Senſe of Publick Good*, and the *common Intereſt* of Mankind, 'twas no ſuch deep Satir to queſtion whether this was properly *the Spirit of a Court*. 'Twas difficult to apprehend what *Community* ſubſiſted among Courtiers; or what *Publick* between an abſolute Prince and his Slave-Subjects. And for real *Society*, there cou'd be none be-

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ſo the Poet again (*Sat.* 4. *v.* 77.) uſes the word SENSUS, ſpeaking of thoſe who without *Senſe* of Manners, or common Society, without the leaſt reſpect or deference to others, preſs rudely upon their Friends, and upon all Company in general, without regard to Time or Place, or any thing beſides their ſelfiſh and brutiſh Humour:

> ———*Haud illud quærentes, num ſine* SENSU,
> *Tempore num faciant alieno.*——————— ἀναισθητῶς,

as old *Lambin* interprets it, tho without any other Explanation; referring only to the *Senſus Communis* of HORACE in that other Satir. Thus SENECA (Epiſt. 105.) *Odium autem ex offenſa ſic vitabis, neminem laceſſendo gratuito: a quo te* SENSUS COMMUNIS *tuebitur.* And CICERO accordingly, *Juſtitiæ partes ſunt, non violare homines: Verecundiæ, non offendere.* Lib. 1. de Off. It may be objected poſſibly by ſome, particularly vers'd in the Philoſophy above-mention'd, that the Κοίνος Νοῦς, to which the Κοινονοημοσύνη ſeems to have relation, is of a different meaning. But they will conſider withal how ſmall the diſtinction was in that Philoſophy, between the ὑπόληψις, and the vulgar αἴσθησις; how generally *Paſſion* was by thoſe Philoſophers brought under the Head of *Opinion*. And when they conſider, beſides this, the very Formation of the word Κοινονοημοσύνη upon the Model of the other femaliz'd Virtues, the Εὐγνωμοσύνη, Σωφροσύνη, Δικαιοσύνη, &c. they will no longer heſitate on this Interpretation.———The Reader may perhaps by this Note ſee better why the *Latin* Title of *Senſus Communis* has been given to this ſecond Treatiſe. He may obſerve, withal, how the ſame Poet JUVENAL uſes the word *Senſus*, in Sat. 15. *Hæc noſtri pars optima Senſus.*

tween ſuch as had no other *Senſe* than that of *private Good.*

Our Poet therefore ſeems not ſo immoderate in his Cenſure; if we conſider it is the *Heart*, rather than the *Head*, he takes to taſk: when reflecting on a *Court*-Education, he thinks it unapt to raiſe any Affection towards a *Country*; and looks upon young Princes, and Lords, as *the young Maſters* of the World; who being indulg'd in all their Paſſions, and train'd up in all manner of Licentiouſneſs, have that thorow Contempt and Diſregard of Mankind, which Mankind in a manner deſerves, where Arbitrary Power is permitted, and a Tyranny ador'd.

> * *Hæc ſatis ad Juvenem, quem nobis fama ſuperbum*
> *Tradit, et inflatum, plenumque Nerone propinquo.*

A publick Spirit can come only from a ſocial Feeling or *Senſe of Partnerſhip* with human Kind. Now there are none ſo far from being *Partners* in this *Senſe*, or Sharers in this *common Affection*, as they who ſcarcely know *an Equal*, nor conſider themſelves as ſubject to any Law of *Fellowſhip* or *Community*. And thus Morality and good Government go together. There is no real Love of Virtue, without the knowledge of *Publick Good.* And where abſolute Power is, there is no PUBLICK.

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* Juv. *Sat.* 8.

THEY who live under *a Tyranny*, and have learnt to admire its Power as Sacred and Divine, are debauch'd as much in their Religion, as in their Morals. *Publick Good*, according to their apprehenſion, is as little the Meaſure or Rule of Government in *the Univerſe*, as in *the State.* They have ſcarce a Notion of what is good or juſt, other than as mere *Will* and *Power* have determin'd. Omnipotence, they think, wou'd hardly be it-ſelf, were it not at liberty to * diſpenſe with the Laws of Equity, and change at pleaſure the Standard of moral Rectitude.

BUT notwithſtanding the Prejudices and Corruptions of this kind, 'tis plain there is ſomething ſtill of a *publick Principle*, even where it is moſt perverted and depreſs'd. The worſt of Magiſtracys, *the mere Deſpotick kind*, can ſhew ſufficient Inſtances of Zeal and Affection towards it. Where no other Government is known, it ſeldom fails of having that Allegiance and Duty paid it, which is owing to a better Form. The Eaſtern Countrys, and many barbarous Nations, have been and ſtill are Examples of this kind. The perſonal Love they bear their Prince, however ſevere towards them, may ſhew how natural an Affection there is towards Government and Order among Mankind. If Men have *really* no publick Parent, no Magiſtrate in common to cheriſh and protect 'em, they will ſtill *imagine* they have ſuch a one; and, like new-born Creatures who have never ſeen their Dam, will fancy one for themſelves, and apply (as by Nature prompted) to ſome like Form, for Favour and Protection. In the room of a *true Foſter-Father*, and *Chief*, they will take after *a falſe one;* and in the room of a *legal Government* and *juſt Prince*, obey even *a Tyrant*, and endure a whole Lineage and Succeſſion of ſuch.

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* *Inf.* pag. 298.

As for us BRITONS, thank Heaven, we have a better *Senſe* of Government deliver'd to us from our Anceſtors. We have the Notion of A PUBLICK, and A CONSTITUTION; how *a Legiſlative*, and how *an Executive* is model'd. We underſtand Weight and Meaſure in this kind, and can reaſon juſtly on the *Balance of Power* and *Property*. The Maxims we draw from hence, are as evident as thoſe in *Mathematicks*. Our increaſing Knowledge ſhews us every day, more and more, what COMMON SENSE is in Politicks: And this muſt of neceſſity lead us to underſtand a like *Senſe* in Morals; which is the Foundation.

'Tis ridiculous to ſay, there is any Obligation on Man to act ſociably, or honeſtly, in a form'd Government; and not in that which is commonly call'd * *the State of Nature*. For, to ſpeak in the faſhionable Language of our modern Philoſophy: "Society being founded on a "Compact; the Surrender made of every Man's "private unlimited Right, into the hands of "the Majority, or ſuch as the Majority ſhou'd "appoint, was of free Choice, and by a Pro-"miſe." Now *the Promiſe* it-ſelf was made in the *State of Nature*: And that which cou'd make *a Promiſe* obligatory in the State of Nature, muſt make *all* other Acts of Humanity as much our real Duty, and natural Part. Thus *Faith*, *Juſtice*, *Honeſty*, and *Virtue*, muſt have been as early as the State of Nature, or they cou'd never have been *at all*. The Civil Union, or Confederacy, cou'd never make *Right* or *Wrong*; if they ſubſiſted not before. He who was free to any Villany before his Contract, will, and ought to make as free with his Contract, when he thinks fit. The *Natural Knave* has the ſame reaſon to be *a Civil one*; and may diſpenſe with his politick Capacity as oft as he ſees occaſion: 'Tis only *his Word* ſtands in his way.——A Man is oblig'd *to keep his Word*. Why? Becauſe

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* VOL. II. *p.* 306, 310, *&c.*

he has given his Word to keep it.——Is not this a notable Account of the Original of moral Juſtice, and the Riſe of Civil Government and Allegiance!

SECT. II.

BUT to paſs by theſe Cavils of a Philoſophy, which ſpeaks ſo much of *Nature* with ſo little meaning; we may with juſtice ſurely place it as a Principle, " That if any thing be " *natural*, in any Creature, or any Kind; 'tis " that which is *preſervative* of the Kind it-ſelf, " and conducing to its Welfare and Support." If in original and pure Nature, it be *wrong* to break a Promiſe, or be treacherous; 'tis as truly *wrong* to be in any reſpect inhuman, or any way wanting in our natural part towards human Kind. If *Eating* and *Drinking* be natural, *Herding* is ſo too. If any *Appetite* or *Senſe* be natural, the *Senſe of Fellowſhip* is the ſame. If there be any thing of Nature in that Affection which is between the Sexes, the Affection is certainly as natural towards the conſequent Offspring; and ſo again between the Offspring themſelves, as Kindred and Companions, bred under the ſame Diſcipline and Oeconomy. And thus *a Clan* or *Tribe* is gradually form'd; *a Publick* is recogniz'd: and beſides the Pleaſure found in ſocial Entertainment, Language, and Diſcourſe, there is ſo apparent a Neceſſity for continuing this good Correſpondency and Union, that to have no *Senſe* or Feeling of this kind, no Love of *Country*, *Community*, or any thing *in common*, wou'd be the ſame as to be inſenſible even of the plaineſt Means of *Self-Preſervation*, and moſt neceſſary Condition of *Self-Enjoyment*.

How the Wit of Man ſhou'd ſo puzzle this Cauſe, as to make Civil Government and Society appear a kind of Invention, and Creature of Art, I know not. For my own part, methinks, this *herding* Principle, and *aſſociating* Inclination, is ſeen ſo *natural* and ſtrong in moſt Men, that one might readily affirm, 'twas even from the Violence of this Paſſion that ſo much Diſorder aroſe in the general Society of Mankind.

UNIVERSAL Good, or the Intereſt of *the World in general*, is a kind of remote philoſophical Object. That *greater Community* falls not eaſily under the Eye. Nor is a National Intereſt, or that of a whole People, or Body Politick, ſo readily apprehended. In leſs Partys, Men may be intimately converſant and acquainted with one another. They can there better taſte Society, and enjoy the *common* Good and Intereſt of a more contracted Publick, They view the whole Compaſs and Extent of their Community; and ſee, and know particularly whom they ſerve, and to what end they *aſſociate* and *conſpire*. All Men have naturally their ſhare of this *combining* Principle: and they who are of the ſprightlieſt and moſt active Facultys, have ſo large a ſhare of it, that unleſs it be happily directed by right Reaſon, it can never find Exerciſe for it-ſelf in ſo remote a Sphere as that of the Body Politick at large. For here perhaps the thouſandth part of thoſe whoſe Intereſts are concern'd, are ſcarce ſo much as known by ſight. No viſible Band is form'd; no ſtrict Alliance: but the Conjunction is made with different Perſons, Orders, and Ranks of Men; not ſenſibly, but *in Idea*; according to that general View or Notion of *a State* or *Commonwealth*.

THUS the ſocial Aim is diſturb'd, for want of certain Scope. The *cloſe Sympathy* and *conſpiring Virtue* is apt to loſe it-ſelf, for want of Direction, in ſo wide a Field. Nor is the Paſſion any-where ſo ſtrongly felt, or vigorouſly exerted, as in actual *Conſpiracy* or *War*; in which the higheſt Genius's are often known the forwardeſt to employ themſelves. For the moſt generous Spirits are the moſt combining. They delight moſt to move in Concert; and *feel* (if I may ſo ſay) in the ſtrongeſt manner, the force of *the confederating Charm*.

'Tis ſtrange to imagine that *War*, which of all things appears the moſt ſavage, ſhou'd be the Paſſion of the moſt heroick Spirits. But 'tis in War that the Knot of *Fellowſhip* is cloſeſt drawn. 'Tis in War that mutual Succour is moſt given, mutual Danger run, and *common Affection* moſt exerted and employ'd. For *Heroiſm* and *Philanthropy* are almoſt one and the ſame. Yet by a ſmall miſ-guidance of the Affection, a Lover of Mankind becomes a Ravager: A Hero and Deliverer becomes an Oppreſſor and Deſtroyer.

Hence other Diviſions amongſt Men. Hence, in the way of Peace and Civil Government, that *Love of Party*, and Subdiviſion by *Cabal*. For Sedition is a kind of *cantonizing* already begun within the State. To *cantonize* is natural; when the Society grows vaſt and bulky: And powerful States have found other Advantages in ſending Colonys abroad, than merely that of having Elbow-room at home, or extending their Dominion into diſtant Countrys. Vaſt Empires are in many reſpects unnatural: but particularly in this, That be they ever ſo well conſtituted, the Affairs of many muſt, in ſuch Governments, turn upon a very few; and the Relation be leſs ſenſible, and in a manner loſt, between the Magiſtrate and People, in a Body ſo unwieldy in its Limbs, and whoſe Members lie ſo remote from one another, and diſtant from the Head.

'Tis in ſuch Bodys as theſe that ſtrong Factions are apteſt to engender. The aſſociating Spirits, for want of Exerciſe, form new Movements, and ſeek a narrower Sphere of Activity, when they want Action in a greater. Thus we have *Wheels within Wheels.* And in ſome National Conſtitutions (notwithſtanding the Abſurdity in Politicks) we have *one Empire within another.* Nothing is ſo delightful as to incorporate. *Diſtinctions* of many kinds are invented. *Religious Societys* are form'd. *Orders* are erected; and their Intereſts eſpous'd, and ſerv'd, with the utmoſt Zeal and Paſſion. Founders and Patrons of this Sort are never wanting. Wonders are perform'd in this wrong ſocial Spirit, by thoſe Members of ſeparate Societys. And the *aſſociating Genius* of Man is never better prov'd, than in thoſe very Societys, which are form'd in oppoſition to the general one of Mankind, and to the real Intereſt of the State.

In ſhort, the very Spirit of *Faction*, for the greateſt part, ſeems to be no other than the Abuſe or Irregularity of that *ſocial Love*, and *common Affection*, which is natural to Mankind. For the Oppoſite of *Sociableneſs* is *Selfiſhneſs.*

And of all Characters, the thorow-ſelfiſh one is the leaſt forward in *taking Party*. The Men of this ſort are, in this reſpect, true *Men of Moderation*. They are ſecure of their Temper; and poſſeſs themſelves too well, to be in danger of entering warmly into any Cauſe, or engaging deeply with any Side or Faction.

SECT. III.

YOU have heard it (my Friend!) as a common Saying, that *Intereſt governs the World*. But, I believe, whoever looks narrowly into the Affairs of it, will find, that *Paſſion*, *Humour*, *Caprice*, *Zeal*, *Faction*, and a thouſand other Springs, which are counter to *Self-Intereſt*, have as conſiderable a part in the Movements of this Machine. There are more Wheels and *Counter-Poiſes* in this Engine than are eaſily imagin'd. 'Tis of too complex a kind, to fall under one ſimple View, or be explain'd thus briefly in a word or two, The Studiers of this *Mechaniſm* muſt have a very partial Eye, to overlook all other Motions beſides thoſe of the loweſt and narroweſt compaſs. 'Tis hard, that in the Plan or Deſcription of this Clock-work, no Wheel or Balance ſhou'd be allow'd on the ſide of the better and more enlarg'd Affection; that nothing ſhou'd be underſtood to be done in

Kindneſs or *Generoſity*; nothing in *pure Good-Nature* or *Friendſhip*, or thro' any *ſocial* or *natural Affection* of any kind: when, perhaps, the main Springs of this Machine will be found to be either theſe very *natural Affections* themſelves, or a compound kind deriv'd from them, and retaining more than one half of their Nature.

But here (my Friend!) you muſt not expect that I ſhou'd draw you up a formal * *Scheme* of the *Paſſions*, or pretend to ſhew you their *Genealogy* and *Relation*; how they are interwoven with one another, or interfere with our Happineſs and Intereſt. 'Twou'd be out of the Genius and Compaſs of ſuch a Letter as this, to frame a juſt *Plan* or *Model*; by which you might, with an accurate View, obſerve what Proportion the *friendly* and *natural Affections* ſeem to bear in this Order of Architecture.

Modern Projectors, I know, wou'd willingly rid their hands of theſe *natural* Materials; and wou'd fain build after a more uniform way. They wou'd new-frame the human Heart; and have a mighty fancy to reduce all its Motions, Balances and Weights, to that one Principle and Foundation of a cool and deliberate *Selfiſhneſs*. Men, it ſeems, are unwilling to think they can be ſo outwitted, and impos'd on by Nature, as to be made to ſerve her Purpoſes, rather than their own. They are aſham'd to be drawn thus out of *themſelves*, and forc'd from what they eſteem their *true Intereſt*.

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* See the fourth Treatiſe, *viz. Inquiry concerning Virtue*: VOL. II.

THERE has been in all times a ſort of narrow-minded Philoſophers, who have thought to ſet this Difference to rights, by conquering *Nature* in themſelves. A primitive Father and Founder among theſe, ſaw well this Power of * *Nature*, and underſtood it ſo far, that he earneſtly exhorted his Followers neither to beget Children, nor ſerve their Country. There was no dealing with Nature, it ſeems, while theſe alluring Objects ſtood in the way. *Relations*, *Friends*, *Countrymen*, *Laws*, *Politick Conſtitutions*, *the Beauty of Order and Government*, and *the Intereſt of Society and Mankind*, were Objects which, he well ſaw, wou'd *naturally* raiſe a ſtronger Affection than any which was grounded upon the narrow bottom of mere SELF. His Advice, therefore, not to marry, nor engage at all in the Publick, was wiſe, and ſutable to his Deſign. There was no way to be truly a Diſciple of this Philoſophy, but to leave Family, Friends, Country, and Society, *to cleave to it*.——And, in good earneſt, who wou'd not, if it were *Happineſs* to do ſo? —The Philoſopher, however, was *kind*, in telling us his Thought. 'Twas a Token of his *fatherly Love* of Mankind.

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* *Supra*, pag. 49. *And* VOL. II. 80. VOL. III. 32, 35, &c.

> [*] *Tu Pater, et rerum Inventor! Tu patria nobis*
> *Suppeditas præcepta!*—

But the Revivers of this Philoſophy in latter Days, appear to be of a lower Genius. They ſeem to have underſtood leſs of this force of Nature, and thought to alter *the Thing*, by ſhifting *a Name*. They wou'd ſo explain all the ſocial Paſſions, and natural Affections, as to denominate 'em *of* [†] *the ſelfiſh kind*. Thus Civility, Hoſpitality, Humanity towards Strangers or People in diſtreſs, is only *a more deliberate Selfiſhneſs*. An honeſt Heart is only *a more cunning one*: and Honeſty and Good-Nature, *a more deliberate*, or *better-regulated Self-Love*. The *Love* of Kindred, Children and Poſterity, is purely *Love of Self*, and of *one's own immediate Blood*: As if, by this Reckoning, all Mankind were not included; *All* being of *one Blood*, and join'd by Inter-Marriages and Alliances; as they have been tranſplanted in Colonys, and mix'd one with another. And thus *Love of*

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[*] Lucret. *lib.* 3.

[†] *Supra*, p. 88. *And* VOL. II. p. 320.

one's Country, and *Love of Mankind*, muſt alſo be *Self-Love*. *Magnanimity* and *Courage*, no doubt, are Modifications of this univerſal *Self-Love!* For * *Courage* (ſays our modern Philoſopher) is *conſtant Anger*. And *all Men* (ſays † a witty Poet) *wou'd be Cowards if they durſt*.

THAT the Poet, and the Philoſopher both, were *Cowards*, may be yielded perhaps without diſpute. They may have ſpoken the beſt of their Knowledge. But for *true Courage*, it has ſo little to do with *Anger*, that there lies always the ſtrongeſt Suſpicion againſt it, where this Paſſion is higheſt. The *true* Courage is the *cool* and *calm*. The braveſt of Men have the leaſt of a brutal bullying Inſolence; and in the very time of Danger are found the moſt ſerene, pleaſant, and free. Rage, we know, can make a Coward forget himſelf and fight. But what is done in *Fury* or *Anger*, can never be plac'd to the account of *Courage*. Were it otherwiſe, Womankind might claim to be the *ſtouteſt* Sex: for their Hatred and Anger have ever been allow'd the ſtrongeſt and moſt laſting.

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* *Sudden Courage* (ſays Mr. HOBBES, *Lev.* chap 6.) *is Anger*. Therefore *Courage* conſider'd as conſtant, and belonging to a Character, muſt, in his account, be defin'd *conſtant Anger*, or *Anger conſtantly returning*.

† Lord ROCHESTER. *Satir againſt Man*.

OTHER Authors there have been of a yet inferior kind: a ſort of * Diſtributers and petty Retailers of this Wit; who have run Changes, and Diviſions, without end, upon this Article of *Self-Love*. You have the very ſame Thought ſpun out a hundred ways, and drawn into Motto's, and Deviſes, to ſet forth this Riddle; That "act as diſintereſtedly or generouſly as "you pleaſe, *Self* ſtill is at the bottom, and "nothing elſe." Now if theſe Gentlemen, who delight ſo much in the Play of Words, but are cautious how they grapple cloſely with Definitions, wou'd tell us only † what *Self-Intereſt* was, and determine *Happineſs* and *Good*, there wou'd be an end of this enigmatical Wit. For in this we ſhou'd all agree, that Happineſs was to be purſu'd, and in fact was always ſought after: but whether found in *following Nature*, and giving way to *common* Affection; or in ſuppreſſing it, and turning every Paſſion towards

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* The *French* Tranſlator ſuppoſes with good reaſon, That our Author, in this Paſſage, had an eye to thoſe Sentences, or Maxims, which paſs under the name of the Duke DE LA ROCHEFOUCAULT. He has added, withal, the Cenſure of this kind of Wit, and of theſe Maxims in particular, by ſome Authors of the ſame Nation. The Paſſages are too long to inſert here: tho they are otherwiſe very juſt and entertaining. That which he has cited of old MONTAIGNE, is from the firſt Chapter of his ſecond Eſſay.

† VOL. II. p. 22, 23, &c. 78, 79, 80, &c. 87, &c. 139, 140, &c.

wards *private* Advantage, a narrow *Self*-End, or the Preſervation of *mere Life;* this wou'd be the matter in debate between us. The Queſtion wou'd not be, "Who *lov'd* himſelf, or "Who *not;*" but "Who lov'd and ſerv'd him-"ſelf the *righteſt*, and after the trueſt man-"ner."

'Tis the height of Wiſdom, no doubt, to be rightly *ſelfiſh*. And to value *Life*, as far as Life is good, belongs as much to Courage as to Diſcretion. But a wretched Life is no wiſe Man's wiſh. To be without *Honeſty*, is, in effect, to be without *natural Affection* or *Sociableneſs* of any kind. And a Life without *natural Affection*, *Friendſhip*, or *Sociableneſs*, wou'd be found a wretched one, were it to be try'd. 'Tis as theſe Feelings and Affections are intrinſecally valuable and worthy, that *Self-Intereſt* is to be rated and eſteem'd. A Man is by nothing ſo much *himſelf*, as by his *Temper*, and *the Character of his Paſſions and Affections*. If he loſes what is manly and worthy in theſe, he is as much loſt to himſelf as when he loſes his Memory and Underſtanding. The leaſt ſtep into Villany or Baſeneſs, changes the Character and Value of a Life. He who wou'd preſerve Life at any rate, muſt abuſe *himſelf* more than anyone can abuſe him. And if life be not a dear thing indeed, he who has refus'd to live a Villain,

lain, and has prefer'd Death to a baſe Action, has been a gainer by the bargain.

SECT. IV.

'TIS well for you (my Friend!) that in your Education you have had little to do with the * *Philoſophy* or *Philoſophers* of our days. A good Poet, and an honeſt Hiſtorian, may afford Learning enough for *a Gentleman*. And ſuch a one, whilſt he reads theſe Authors as his Diverſion, will have a truer reliſh of their Senſe, and underſtand 'em better than a *Pedant*, with all his Labours, and the aſſiſtance of his Volumes of Commentators. I am ſenſible, that of old 'twas the cuſtom to ſend the Youth of higheſt Quality to *Philoſophers* to be form'd. 'Twas in their Schools, in their Company, and by their precepts and Example, that the illuſtrious Pupils were inur'd to Hardſhip, and exercis'd in the ſevereſt Courſes of Temperance and Self-denial. By ſuch an early Diſcipline, they were fitted for the Command of others; to maintain their Country's Honour in War, rule wiſely in the State, and fight againſt Luxury and Corruption in times of Proſperity and Peace. If any of theſe Arts are comprehended in *Univerſity-Learning*, 'tis well. But as ſome Univerſitys in the World are now model'd, they ſeem not ſo very effectual to theſe Purpoſes, nor ſo fortunate in preparing for a right Practice of the World, or a juſt Knowledge of Men and Things. Had you been thorow-pac'd in the *Ethicks* or *Politicks* of the Schools, I ſhou'd never have thought of writing a word to you upon *Common Senſe*, or *the Love of Mankind*. I ſhou'd not have cited * the Poet's *Dulce et Decorum*. Nor, if I had made a Character for you, as he for his noble Friend, ſhou'd I have crown'd it with his

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* Our Author, it ſeems, writes at preſent as to a young Gentleman chiefly of a Court-Breeding. See, however, his further Sentiments more particularly in Treatiſe 3. (viz. *SOLILOQUY*) *infra*, pag. 333, &c. in the Notes.

† *Non ille pro caris Amicis,*
Aut Patria timidus perire.

OUR Philoſophy now-a-days runs after the manner of that able Sophiſter, who ſaid, ‡ "*Skin for Skin: All that a Man has will he give*
"*for his Life.*" 'Tis orthodox Divinity, as well as ſound Philoſophy, with ſome Men, to rate *Life* by the Number and Exquiſiteneſs of *the pleaſing Senſations*. Theſe they conſtantly ſet in oppoſition to *dry Virtue* and *Honeſty*. And upon this foot, they think it proper to call all Men Fools, who wou'd hazard *a Life*, or part

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* Sup. *pag.* 102.

† Hor. Lib. 4. Od. 9.

‡ Job. ch. ii. ver. 4.

with any of theſe *pleaſing Senſations;* except on the condition of being repaid in the ſame Coin, and with good Intereſt into the bargain. Thus, it ſeems, we are to learn Virtue by Uſury; and inhance the Value of *Life*, and of the *Pleaſures of Senſe*, in order to be wiſe and to *live well*.

BUT you (my Friend!) are ſtubborn in this Point: and inſtead of being brought to think mournfully of Death, or to repine at the Loſs of what you may ſometimes hazard by your Honeſty, you can laugh at ſuch Maxims as theſe; and divert your-ſelf with the improv'd Selfiſhneſs, and philoſophical Cowardice of theſe faſhionable Moraliſts. You will not be taught to value *Life* at their rate, or degrade HONESY as they do, who make it only *a Name*. You are perſuaded there is ſomething more in the Thing than *Faſhion* or *Applauſe;* that WORTH and MERIT are ſubſtantial, and no way variable by *Fancy* or *Will;* and that HONOUR is as much it-ſelf, when acting *by it-ſelf*, and *unſeen*, as when *ſeen*, and applauded by all the World.

SHOU'D one, who had the Countenance of a Gentleman, aſk me "Why I wou'd avoid "being *naſty*, when nobody was preſent?" In the firſt place I ſhou'd be fully ſatisfy'd that he himſelf was a very naſty Gentleman who cou'd aſk this Queſtion; and that it wou'd be a hard matter for me to make him ever conceive what *true Cleanlineſs* was. However, I might, notwithſtanding this, be contented to give him a ſlight Anſwer, and ſay, "'Twas becauſe I had Noſe." Shou'd he trouble me further, and aſk again, "What if I had a Cold? Or what "if naturally I had no ſuch nice Smell?" I might anſwer perhaps, "That I car'd as lit-"tle to ſee my-ſelf *naſty*, as that others ſhou'd "ſee me in that condition." But what if it were *in the dark?* Why even then, tho I had neither Noſe, nor Eyes, my *Senſe* of the matter wou'd ſtill be the ſame; my Nature wou'd riſe at the Thought of what was ſordid: or if it did not, I ſhou'd have a wretched Nature indeed, and *hate my-ſelf* for a Beaſt. *Honour my-ſelf* I never cou'd; whilſt I had no better a ſenſe of what, in reality, I ow'd my-ſelf, and what became me, as *a human Creature*.

MUCH in the ſame manner have I heard it aſk'd, *Why ſhou'd a Man be honeſt in the dark?* What a Man muſt be to aſk this Queſtion, I won't ſay. But for thoſe who have no better a Reaſon for being *honeſt* than the fear of *a Gibbet* or *a Jail*; I ſhou'd not, I confeſs much covet their Company, or Acquaintance. And if any Guardian of mine who had kept his

Truſt, and given me back my Eſtate when I came of Age, had been diſcover'd to have acted thus, thro' *Fear* only of what might happen to him; I ſhou'd for my own part, undoubtedly, continue civil and reſpectful to him: but for my Opinion of his Worth, it wou'd be ſuch as the PYTHIAN God had of his Votary, who *devoutly fear'd* him, and *therefore* reſtor'd to a Friend what had been depoſited in his hands.

* *Reddidit ergo* metu, *non* moribus; *et tamen omnem*
Vocem adyti dignam templo, veramque probavit,
Extinctus tota pariter cum prole domoque.

I KNOW very well that many Services to the Publick are done merely for the ſake of *a Gratuity;* and that *Informers* in particular are to be taken care of, and ſometimes made *Penſioners of State.* But I muſt beg pardon for the particular Thoughts I may have of theſe Gentlemens Merit; and ſhall never beſtow my Eſteem on any other than the *voluntary* Diſcoverers of Villany, and *hearty* Proſecutors of their Country's Intereſt. And in this reſpect, I know nothing greater or nobler than the undertaking and managing ſome important

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* Juv. *Sat.* 13.

Accuſation; by which ſome high Criminal of State, or ſome form'd Body of Conſpirators againſt the Publick, may be arraign'd and brought to Puniſhment, thro' the honeſt Zeal and publick Affection of a private Man.

I KNOW too, that the mere Vulgar of Mankind often ſtand in need of ſuch a rectifying Object as *the Gallows* before their Eyes. Yet I have no belief, that any Man of a liberal Education, or common Honeſty, ever needed to have recourſe to this Idea in his Mind, the better to reſtrain him from playing the Knave. And if a SAINT had no other Virtue than what was rais'd in him by the ſame Objects of Reward and Puniſhment, in a more diſtant State; I know not whoſe Love or Eſteem he might gain beſides: but for my own part, I ſhou'd never think him worthy of mine.

Nec furtum feci, nec fugi, ſi mihi dicat
Servus: Habes pretium, loris non ureris, aio.
Non hominem occidi: Non paſces in cruce corvos.
Sum bonus et frugi: Renuit, negat atque Sabellus. Hor. *Epiſt.* 16.

PART IV.

SECT. I.

BY this time (my Friend!) you may poſſibly, I hope, be ſatisfy'd, that as I am in earneſt in defending *Raillery*, ſo I can be ſober too in the Uſe of it. 'Tis in reality a ſerious Study, to learn to temper and regulate that *Humour* which Nature has given us, as a more lenitive Remedy againſt Vice, and a kind of Specifick againſt Superſtition and melancholy Deluſion. There is a great difference between ſeeking how to raiſe a Laugh from every thing; and ſeeking, in every thing, what juſtly may be laugh'd at. For nothing is ridiculous except what is deform'd: Nor is any thing proof againſt *Raillery*, except what is handſom and juſt. And therefore 'tis the hardeſt thing in the World, to deny *fair* HONESTY the uſe of this Weapon, which can never bear an Edge againſt her-ſelf, and bears againſt every thing contrary.

If the very *Italian* Buffoons were to give us the Rule in theſe caſes, we ſhou'd learn by them, that in their loweſt and moſt ſcurrilous way of Wit, there was nothing ſo ſucceſsfully to be play'd upon, as the Paſſions of Cowardice and Avarice. One may defy the World to turn real *Bravery* or *Generoſity* into Ridicule. A Glutton or mere Senſualiſt is as ridiculous as the other two Characters. Nor can an unaffected *Temperance* be made the Subject of Contempt to any beſides the groſſeſt and moſt contemptible of Mankind. Now theſe *three* Ingredients make up a virtuous Character: as *the contrary three* a vicious one. How therefore can we poſſibly make a Jeſt of Honeſty?—To laugh *both* ways, is nonſenſical. And if the Ridicule lie againſt *Sottiſhneſs*, *Avarice*, and *Cowardice*; you ſee the Conſequence. A Man muſt be ſoundly ridiculous, who, with all the Wit imaginable, wou'd go about to ridicule Wiſdom, or laugh at Honeſty, or Good Manners.

A Man of thorow * *Good-Breeding*, whatever elſe he be, is incapable of doing a rude or brutal Action. He never *deliberates* in this caſe, or conſiders of the matter by prudential Rules of Self-Intereſt and Advantage. He acts from his Nature, in a manner neceſſarily, and without Reflection: and if he did not, it were impoſſible for him to anſwer his Character, or be found that truly well-bred Man, on every occaſion. 'Tis the ſame with the *honeſt Man.* He can't deliberate in the Caſe of a plain Villany. *A Plum* is no Temptation to him. He likes and loves himſelf too well, to change Hearts with one of thoſe corrupt Miſcreants, who amongſt 'em gave that name to a round Sum of Money gain'd by Rapine and Plunder of the Commonwealth. He who wou'd enjoy *a Freedom of Mind*, and be truly *Poſſeſſor of himſelf*, muſt be above the thought of ſtooping to what is villanous or baſe. He, on the other ſide, who has a Heart to ſtoop, muſt neceſſarily quit the thought of *Manlineſs*, *Reſolution*, *Friendſhip*, *Merit*, and *a Character with himſelf and others:* But to affect theſe Enjoyments and Advantages, together with the Privileges of a licentious Principle; to pretend to enjoy *Society*, and *a free Mind*, in company with *a knaviſh Heart*, is as ridiculous as the way of Children, who eat their Cake, and afterwards cry for it. When Men begin to *deliberate* about Diſhoneſty, and finding it go leſs againſt their Stomach, aſk ſlily, "Why they ſhou'd ſtick at a good "Piece of Knavery, for a good Sum?" They ſhou'd be told, as Children, that *They can't eat their Cake, and have it.*

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* VOL. III. p. 161, 162.

WHEN Men, indeed, are become *accompliſh'd Knaves*, they are paſt *crying for their Cake*. They *know themſelves*, and are *known* by Mankind. 'Tis not *theſe* who are ſo much envy'd or admir'd. The *moderate* Kind are the more taking with us. Yet had we Senſe, we ſhould conſider 'tis in reality the *thorow profligate Knave*, the very *compleat unnatural Villain* alone, who can any way bid for Happineſs with the *honeſt Man*. True Intereſt is wholly on *one* ſide, or *the other*. All between is * Inconſiſtency, Irreſolution, Remorſe, Vexation, and an Ague-Fit: from hot to cold; from one Paſſion to another quite contrary; a perpetual Diſcord of Life; and an alternate Diſquiet and Self-diſlike. The only Reſt or Rèpoſe muſt be thro' *one*, determin'd, conſiderate Reſolution: which when once taken, muſt be courageouſly kept; and the Paſſions and Affections brought under obedience to it; the Temper ſteel'd and harden'd to the Mind; the Diſpoſition to the Judgment. Both muſt agree; elſe all muſt be Diſturbance and Confuſion. So that to think with one's ſelf, in good earneſt, "Why may not one do "this *little* Villany, or commit this *one* Treachery, and but for *once*;" is the moſt ridiculous Imagination in the World, and contrary to COMMON SENSE. For a common honeſt Man, whilſt left to himſelf, and undiſturb'd by Philoſophy and ſubtle Reaſonings about his Intereſt, gives no other Anſwer to the thought of Villany, than that *he can't poſſibly find in his heart* to ſet about it, or conquer the natural Averſion he has to it. And this is *natural* and *juſt*.

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* Our Author's *French* Tranſlator cites, on this occaſion, very aptly thoſe Verſes of HORACE, *Sat.* 7. *Lib.* 2.

——*Quanto conſtantior idem*
In vitiis, tanto levius miſer, ac prior illo
Qui jam contento, jam laxo fune laborat.

THE truth is; as Notions ſtand now in the world, with reſpect to Morals, Honeſty is like to gain little by Philoſophy, or deep Speculations of any kind. In the main, 'tis beſt to ſtick to *Common Senſe*, and go no further. Mens firſt Thoughts, in this matter, are generally better than their ſecond: their natural Notions better than thoſe refin'd by Study, or Conſultation with *Caſuiſts*. According to common Speech, as well as common Senſe, *Honeſty is the beſt Policy:* But according to refin'd Senſe, the only *well-adviſ'd* Perſons, as to this World, are *errant Knaves;* and they alone are thought to ſerve themſelves, who ſerve their Paſſions, and indulge their looſeſt Appetites and Deſires.——Such, it ſeems, are *the Wiſe*, and ſuch *the Wiſdom of this World!*

AN ordinary Man talking of a vile Action, in a way of *Common Senſe*, ſays naturally and heartily, " He wou'd not be guilty of ſuch a " thing for the whole World." But *ſpeculative Men* find great Modifications in the caſe; many ways of Evaſion; many Remedys; many Alleviations. A good Gift *rightly* apply'd; a *right* Method of ſuing out a Pardon; good Alms-Houſes, and charitable Foundations erected for *right* Worſhippers; and a good Zeal ſhewn for the *right Belief*, may ſufficiently atone for *one wrong Practice;* eſpecially when it is ſuch as raiſes a Man to a conſiderable power (as they ſay) of *doing good*, and ſerving *the true Cauſe.*

MANY a good Eſtate, many a high Station has been gain'd upon ſuch a Bottom as this. Some *Crowns* too may have been purchas'd on theſe Terms: and ſome great * *Emperors* (if I miſtake not) there have been of old, who were much aſſiſted by theſe or the like Principles; and in return were not ingrateful to the Cauſe and Party which had aſſiſted 'em. The Forgers of ſuch Morals have been amply endow'd: and the World has paid roundly for its Philoſophy; ſince the original plain Principles of Humanity, and the ſimple honeſt Precepts of

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* VOL. III. *p.* 78, 79, 90, 91.

Peace and *mutual Love*, have, by a ſort of ſpiritual Chymiſts, been ſo ſublimated, as to become the higheſt Corroſives; and paſſing thro' their Limbecks, have yielded the ſtrongeſt Spirit of *mutual Hatred* and *malignant Perſecution.*

SECT. II.

BUT our Humours (my Friend!) incline us not to melancholy Reflections. Let the *ſolemn* Reprovers of Vice proceed in the manner moſt ſutable to their Genius and Character. I am ready to congratulate with 'em on the Succeſs of their Labours, in that authoritative way which is allow'd 'em. I know not, in the mean while, why others may not be allow'd to *ridicule* Folly, and recommend Wiſdom and Virtue (if poſſibly they can) in a way of Pleaſantry and Mirth. I know not why Poets, or ſuch as write chiefly for the Entertainment of themſelves and others, may not be allow'd this Privilege. And if it be the Complaint of our *ſtanding Reformers*, that they are not heard ſo well by *the Gentlemen of Faſhion;* if they exclaim againſt thoſe airy Wits who fly to *Ridicule* as a Protection, and make ſucceſsful Sallys from that Quarter; why ſhou'd it be deny'd one, who is only *a Volunteer* in this Cauſe, to engage the Adverſary on his own terms, and expoſe himſelf willingly to ſuch Attacks,

tacks, on the ſingle condition of being allow'd *fair Play* in the ſame kind?

By *Gentlemen of Faſhion*, I underſtand thoſe to whom a natural good Genius, or the Force of good Education, has given a *Senſe* of what is *naturally graceful* and *becoming*. Some by mere Nature, others by Art and Practice, are Maſters of an Ear in Muſick, an Eye in Painting, a Fancy in the ordinary things of Ornament and Grace, a Judgment in Proportions of all kinds, and a general good Taſte in moſt of thoſe Subjects which make the Amuſement and Delight of the ingenious People of the World. Let ſuch Gentlemen as theſe be as extravagant as they pleaſe, or as irregular in their Morals; they muſt at the ſame time diſcover their Inconſiſtency, live at variance with themſelves, and in contradiction to that Principle, on which they ground their higheſt Pleaſure and Entertainment.

Of all other Beautys which *Virtuoſos* purſue, *Poets* celebrate, *Muſicians* ſing, and *Architects* or *Artiſts*, of whatever kind, deſcribe or form; the moſt delightful, the moſt engaging and pathetick, is that which is drawn from real *Life*, and from the *Paſſions*. Nothing affects the Heart like that which is purely *from it-ſelf*, and *of its own nature*; ſuch as *the Beauty of Sentiments*, *the Grace* *of Actions*, *the Turn of Characters*, and *the Proportions and Features of a human Mind.* This Leſſon of Philoſophy, even a Romance, a Poem, or a Play may teach us; whilſt the fabulous Author leads us with ſuch pleaſure thro' the Labyrinth of the Affections, and intereſts us, whether we will or no, in the Paſſions of his Heroes and Heroines:

[*]—————————————*Angit,*
Irritat, *mulcet*, *falſis terroribus implet*,
Ut Magus.

LET Poets, or the Men of Harmony, deny, if they can, this Force of *Nature*, or withſtand this *moral Magick*. They, for their parts, carry a double portion of this Charm about 'em. For in the firſt place, the very Paſſion which inſpires 'em, is it-ſelf *the Love of Numbers*, *Decency and Proportion;* and this too, not in a narrow ſenſe, or after a *ſelfiſh* way, (for who of them compoſes for *himſelf?)* but in a friendly ſocial View; for the Pleaſure and Good of others; even down to Poſterity, and future Ages. And in the next place, 'tis evident in theſe Performers, that their chief Theme and Subject, that which raiſes their Genius the moſt, and by which they ſo effectually move others, is purely *Manners*, and the *moral Part*. For this is the Effect, and this the Beauty of their Art; "in vocal Meaſures of Syllables, and Sounds, "to expreſs the Harmony and Numbers of an "inward kind; and repreſent the Beautys of "a human Soul, by proper Foils, and Con- "trarietys, which ſerve as Graces in this Lim- "ning, and render this Muſick of the Paſſions "more powerful and enchanting."

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[*] Hor. *Epiſt.* 1. *lib.* 2.

THE Admirers of Beauty in the Fair Sex, wou'd laugh, perhaps, to hear of a *moral Part* in their Amours. Yet, what a ſtir is made about *a Heart!* What curious ſearch of *Sentiments*, and *tender Thoughts!* What praiſes of *a Humour*, *a Senſe*, *a* je-ne-ſcai-quoi *of Wit*, and all thoſe *Graces of a Mind* which theſe Virtuoſo-Lovers delight to celebrate! Let them ſettle this matter among themſelves; and regulate, as they think fit, the Proportions which theſe different Beautys hold one to another: They muſt allow ſtill, there is a Beauty of *the Mind;* and ſuch as is eſſential in the Caſe. Why elſe is the very *Air of Fooliſhneſs* enough to cloy a Lover, at firſt ſight? Why does an *Idiot-Look* and *Manner* deſtroy the Effect of all thoſe outward Charms, and rob the *Fair-One* of her Power; tho regularly arm'd, in all the Exactneſs of Features and Complexion? We may imagine what we pleaſe of a ſubſtantial ſolid part of Beauty: but were the Subject to be well criticiz'd, we ſhou'd find, perhaps, that what we moſt admir'd, even in the turn of *outward* Features, was only a myſterious Expreſſion, and a kind of Shadow of ſomething *inward* in the Temper: and that when we were ſtruck with a *majeſtick* Air, a *ſprightly* Look, an *Amazon bold* Grace, or a contrary *ſoft* and *gentle* one; 'twas chiefly the Fancy of theſe Characters or Qualitys which wrought on us: our Imagination being buſy'd in forming beauteous Shapes and Images of this rational kind, which entertain'd the Mind, and held it in admiration; whilſt other Paſſions of a lower Species were employ'd another way. The preliminary Addreſſes, the Declarations, the Explanations, Confidences, Clearings; the Dependence on ſomething mutual, ſomething felt by way of return; the *Spes animi credula mutui*: all theſe become neceſſary Ingredients in the Affair of Love, and are authentically eſtabliſh'd by the Men of Elegance and Art in this way of Paſſion.

NOR can the Men of cooler Paſſions, and more deliberate Purſuits, withſtand the Force of *Beauty*, in other Subjects. Every-one is a *Virtuoſo*, of a higher or lower degree: Every-one purſues a GRACE, and courts a * VENUS of one kind or another. The *Venuſtum*, the *Honeſtum*, the *Decorum* of Things, will force its way. They who refuſe to give it ſcope in the nobler Subjects of a rational and moral kind, will find its Prevalency elſewhere, in an * inferior Order of Things. They who overlook the *main* Springs of Action, and deſpiſe the Thought of Numbers and Proportion in *a Life at large*, will in the mean *Particulars* of it, be no leſs taken up, and engag'd; as either in the Study of common Arts, or in the Care and Culture of mere mechanick Beautys. The Models of Houſes, Buildings, and their accompanying Ornaments; the Plans of Gardens, and their Compartments; the ordering of Walks, Plantations, Avenues; and a thouſand other Symmetrys, will ſucceed in the room of that happier and higher Symmetry and Order of a Mind. The † *Species* of *Fair*, *Noble*, *Handſom*, will diſcover it-ſelf on a thouſand Occaſions, and in a thouſand Subjects. The *Specter* ſtill will haunt us, in ſome ſhape or other: and when driven from our cool Thoughts, and frighted from *the Cloſet*, will meet us even *at Court*, and fill our Heads with Dreams of Grandure, Titles, Honours, and a falſe Magnificence and Beauty; to which we are ready to ſacrifice our higheſt Pleaſure and Eaſe; and for the ſake of which, we become the mereſt Drudges, and moſt abject Slaves.

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* *Infra*, pag. 337.

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* VOL. III. *p.* 173.

† VOL. III. *p.* 33. 182——186.

The Men of Pleaſure, who ſeem the greateſt Contemners of this philoſophical Beauty, are forc'd often to confeſs her Charms. They can as heartily as others commend *Honeſty*; and are as much ſtruck with the Beauty of *a generous Part*. They admire the Thing it-ſelf, tho not the Means. And, if poſſible, they wou'd ſo order it, as to make Probity and Luxury agree. But the Rules of Harmony will not permit it. The Diſſonancys are too ſtrong. However, the Attempts of this kind are not unpleaſant to obſerve. For tho ſome of the voluptuous are found ſordid Pleaders for Baſeneſs and Corruption of every ſort: yet others, more generous, endeavour to keep meaſures with Honeſty; and underſtanding Pleaſure better, are for bringing it under ſome Rule. They condemn *this* manner: they praiſe *the other*. "So far was "*right:* but further, *wrong*. Such a Caſe was "allowable: but ſuch a one not to be admit-"ted." They introduce a *Juſtice*, and an *Order* in their Pleaſures. They wou'd bring *Reaſon* to be of their Party, account in ſome manner for their Lives, and form themſelves to ſome kind of Conſonancy, and Agreement: Or ſhou'd they find this impracticable on certain terms, they wou'd chuſe to ſacrifice their other Pleaſures to thoſe which ariſe from a generous Behaviour.

haviour, a Regularity of Conduct, and a Conſiſtency of Life and Manners:

* *Et veræ numeroſque modoſque ediſcere vitæ.*

OTHER Occaſions will put us upon this Thought: but chiefly a ſtrong View of *Merit*, in a *generous Character*, oppos'd to ſome deteſtably *vile one*. Hence it is that among Poets, the *Satiriſts* ſeldom fail in doing Juſtice to VIRTUE. Nor are any of the nobler Poets falſe to this Cauſe. Even modern Wits, whoſe Turn is all towards Gallantry and Pleaſure, when bare-fac'd *Villany* ſtands in their way, and brings the contrary Species in view, can ſing in paſſionate ſtrains the Praiſes of plain *Honeſty*.

WHEN we are highly Friends with the World, ſucceſsful with the Fair, and proſperous in the poſſeſſion of other Beautys; we may perchance, as is uſual, deſpiſe this ſober Miſtreſs. But when we ſee, in the iſſue, what *Riot* and *Exceſs* naturally produce in the World; when we find that by *Luxury's* means, and for the ſervice of vile Intereſts, Knaves are advanc'd above us, and the † vileſt of Men prefer'd before the honeſteſt; we then behold VIRTUE in a new Light, and by the aſſiſtance of ſuch a Foil, can diſcern the Beauty of *Honeſty*, and the reality of thoſe Charms, which before we underſtood not to be either natural or powerful.

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* Hor. *Epiſt*. 2. *lib*. 2.

† VOL. III. *pag*. 308, 309.

SECT. III.

AND thus, after all, the moſt natural Beauty in the World is *Honeſty*, and *moral Truth.* For all *Beauty is* TRUTH. *True* Features make the Beauty of a Face; and true Proportions the Beauty of Architecture; as *true* Meaſures that of Harmony and Muſick. In Poetry, which is all Fable, *Truth* ſtill is the Perfection. And whoever is Scholar enough to read the antient Philoſopher, or his * modern Copiſts, upon the nature of a Dramatick and Epick Poem, will eaſily underſtand † this account of *Truth.*

A PAINTER, if he has any Genius, underſtands the *Truth* and Unity of Deſign; and knows he is even then unnatural, when he follows Nature too cloſe, and ſtrictly copys *Life.* For his Art allows him not to bring *All* Nature into his

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[*] The *French* Tranſlator, no doubt, has juſtly hit our Author's Thought, by naming in his Margin the excellent BOSSU *du Poeme Epique*; who in that admirable Comment and Explanation of ARISTOTLE, has perhaps not only ſhewn himſelf the greateſt of the *French* Criticks, but preſented the World with a View of antient Literature and juſt Writing, beyond any other Modern of whatever Nation.

[†] VOL. III. *p.* 180, 181, 182, 183, 260, &c.

Piece, but *a Part* only. However, his Piece, if it be beautiful, and carrys *Truth*, muſt be *a Whole*, by it-ſelf, compleat, independent, and withal as *great* and comprehenſive as he can make it. So that Particulars, on this occaſion, muſt yield to the general Deſign; and all things be ſubſervient to that which is principal: in order to form a certain *Eaſineſs of ſight;* a ſimple, clear, and * *united View*, which wou'd be broken and diſturb'd by the Expreſſion of any thing peculiar or diſtinct.

Now

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* The τὸ 'Ευσύνοπτον; as the great Maſter of Arts calls it, in his Poeticks, *ch.* 23. but particularly *ch.* 7. where he ſhews, “ That the τὸ Καλὸν, “ the Beautiful, or the Sublime, in theſe above-mention'd Arts, is from “ the Expreſſion of *Greatneſs* with *Order:* that is to ſay, exhibiting the “ *Principal* or *Main* of what is deſign'd, in the very largeſt Proportions “ in which it is capable of being view'd. For when it is gigantick, tis “ in a manner out of ſight, and can be no way comprehended in that “ ſimple and *united View*. As, on the contrary, when a Piece is of the “ Miniature-kind; when it runs into the *Detail*, and nice Delineation of “ every little Particular; 'tis, as it were, inviſible, for the ſame reaſon; “ becauſe the *ſummary Beauty*, the *WHOLE it-ſelf*, connot be compre- “ hended in that *ONE united View;* which is broken and loſt by the “ neceſſary attraction of the Eye to every ſmall and ſubordinate Part. In “ a poetick Syſtem, the ſame regard muſt be had to the Memory, as in “ Painting to the Eye. The Dramatick kind is confin'd within the con- “ venient and proper time of a Spectacle. The Epick is left more at large. “ Each Work, however, muſt aim at *Vaſtneſs*, and be as *great* and of as “ long duration as poſſible; but ſo as to be comprehended (as to the main “ of it) by one eaſy *Glance* or Retroſpect of Memory. And this the Phi- “ loſopher calls, accordingly, the τὸ 'Ευμνημόνευτον.” I cannot better tranſlate the Paſſage than as I have done in theſe explanatory Lines. For beſides what relates to mere Art, the philoſophical Senſe of the Original is ſo majeſtick, and the whole Treatiſe ſo maſterly, that when I find

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Now the Variety of Nature is ſuch, as to diſtinguiſh every thing ſhe forms, by a *peculiar* original Character; which, if ſtrictly obſerv'd, will make the Subject appear unlike to any thing extant in the World beſides. But this Effect the good Poet and Painter ſeek induſtriouſly to prevent. They hate *Minuteneſs*, and are afraid, of *Singularity;* which wou'd make their Images, or Characters, appear capricious and fantaſtical. The mere Face-Painter, indeed, has little in common with the Poet; but, like the mere Hiſtorian, copys what he ſees,

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even the *Latin* Interpreters come ſo ſhort, I ſhou'd be vain to attempt any thing in our own Language. I wou'd only add a ſmall remark of my own, which may perhaps be notic'd by the Studiers of Statuary and Painting: That the greateſt of the antient as well as modern Artiſts, were ever inclin'd to follow this Rule of the Philoſopher; and when they err'd in their *Deſigns*, or *Draughts*, it was on the ſide of *Greatneſs*, by running into the unſizable and gigantick, rather than into the *minute* and delicate. Of this MICH. ANGELO, the great Beginner and Founder among the Moderns, and ZEUXIS the ſame among the Antients, may ſerve as Inſtances. See PLINY, *lib.* 35. *cap.* 9. concerning ZEUXIS, and the Notes of Father HARDUIN in his Edition *in uſum Delphini*, p. 200. on the words, *Deprehenditur tamen Zeuxis, &c.* And again PLINY himſelf upon EUPHRANOR, in the ſame Book, *cap.* 11. *p.* 226. *Docilis ac laborioſus, ante omnes, et in quocunque genere excellens, ac ſibi æqualis. Hic primus videtur expreſſiſſe Dignitates Heroum, et uſurpaſſe Symmetriam. Sed fuit univerſitate corporum exilior, capitibus articuliſque grandior. Volumina quoque compoſuit de Symmetria et Coloribus, &c.*. Vid. infra, p. 310, 341, 342. in the Notes.

and minutely traces every Feature, and odd Mark. 'Tis otherwiſe with the Men of Invention and Deſign. 'Tis from the *many* Objects of Nature, and not from *a particular-one*, that thoſe Genius's form the Idea of their Work. Thus the beſt Artiſts are ſaid to have been indefatigable in ſtudying the beſt Statues: as eſteeming them a better Rule, than the perfecteſt human Bodys cou'd afford, And thus ſome * conſiderable Wits have recommended the beſt Poems, as preferable to the beſt of Hiſtorys; and better teaching the *Truth* of Characters, and Nature of Mankind.

Nor can this Criticiſm be thought high-ſtrain'd. Tho few confine themſelves to theſe Rules, few are inſenſible of 'em. Whatever quarter we may give to our vicious Poets, or other Compoſers of irregular and ſhort-liv'd Works; we know very well that the ſtanding Pieces of good Artiſts muſt be form'd after a more uniform way. Every juſt Work of theirs comes under thoſe natural Rules of Proportion and *Truth*. The Creature of their Brain muſt be like one of Nature's Formation. It muſt have a Body and Parts proportionable: or the very Vulgar will not fail to criticize the Work, when *it has neither* * *Head nor Tail.* For ſo *Common Senſe* (according to juſt Philoſophy) judges of thoſe Works which want the Juſtneſs of *a Whole*, and ſhew their Author, however curious and exact in Particulars, to be in the main a very Bungler:

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* Thus the great Maſter himſelf in his *Poeticks*, above cited; Διὸ ϗ φιλοσοφώτερον ϗ σπȣδαιότερον Ποίησις ἱϛορίας ἐϛιν. ἡ μὲν γὰρ Ποίησις μᾶλλον τὰ καθόλȣ, ἡ δ' ἱϛορία τὰ καθ' ἕκαϛον λέγει. Κεφ. θ.

> † *Infelix operis* SUMMA, *quia ponere* TOTUM
> *Neſcit.*

SUCH is *poetical*, and ſuch (if I may ſo call it) *graphical* or *plaſtick Truth.* Narrative, or *hiſtorical Truth*, muſt needs be highly eſtimable; eſpecially when we conſider how Mankind, who are become ſo deeply intereſted in the Subject, have ſuffered by the want of Clearneſs in it. 'Tis it-ſelf a part of *moral Truth.* To be a Judge in *one*, requires a Judgment in *the other.* The Morals, the Character, and Genius of an Author muſt be thorowly conſider'd: And the Hiſtorian or Relater of Things important to Mankind, muſt, whoever he be, approve himſelf many ways to us; both in reſpect of his Judgment, Candor, and Diſintereſtedneſs; ere we are bound to take any thing on his Authority. And as for ‡ *critical Truth*, or the Judgment and Determination of what Commentators, Tranſlators, Paraphraſts, Grammarians, and others have, on this occaſion, deliver'd to us; in the midſt of ſuch variety of Style, ſuch different Readings, ſuch Interpolations, and Corruptions in the Originals; ſuch Miſtakes of Copiſts, Tranſcribers, Editors, and a hundred ſuch Accidents, to which antient Books are ſubject: it becomes, upon the whole, *a Matter of nice Speculation*; conſidering, withal, that the Reader, tho an able Linguiſt, muſt be ſupported by ſo many other Helps from Chronology, natural Philoſophy, Geography, and other Sciences.

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* VOL. III. *p.* 25, 259, 260. † Hor. *Epiſt.* 3. *lib.* 2.

‡ VOL. III. *p.* 316, 320, 321, &c.

AND thus many previous *Truths* are to be examin'd, and underſtood, in order to judge rightly of *hiſtorical Truth*, and of the paſt Actions and Circumſtances of Mankind, as deliver'd to us by antient Authors of different Nations, Ages, Times, and different in their Characters and Intereſts. Some *moral* and *philoſophical Truths* there are withal ſo evident in themſelves, that 'twou'd be eaſier to imagine half Mankind to have run mad, and join'd preciſely in one and the ſame Species of Folly, than to admit any thing as *Truth*, which ſhou'd be advanc'd againſt ſuch *natural Knowledge*, *fundamental Reaſon*, and *common Senſe*.

THIS I have mention'd the rather, becauſe ſome modern Zealots appear to have no better knowledge of TRUTH, nor better manner of judging it, than by *counting Noſes.* By this Rule, if they can poll an indifferent number out of a mob, if they can produce a Set of *Lancaſhire* Noddles, remote provincial Head-pieces, or viſionary Aſſemblers, to atteſt a Story of *a Witch upon a Broomſtick*, and *a Flight in the Air*; they triump in the ſolid Proof of their new Prodigy, and cry, *Magna eſt Veritas et prævalebit!*

RELIGION, no doubt, is much indebted to theſe Men of Prodigy; who, in ſuch a diſcerning Age, wou'd ſet her on the foot of popular Tradition; and venture her on the ſame bottom with Pariſh-Tales, and goſſiping Storys of *Imps*, *Goblins*, and *Demoniacal Pranks*, invented to fright Children, or make Practice for common Exorciſts, and *Cunning-Men!* For by that Name, you know, Country People are us'd to call thoſe Dealers in Myſtery, who are thought to conjure *in an honeſt way*, and foil the Devil at his own Weapon.

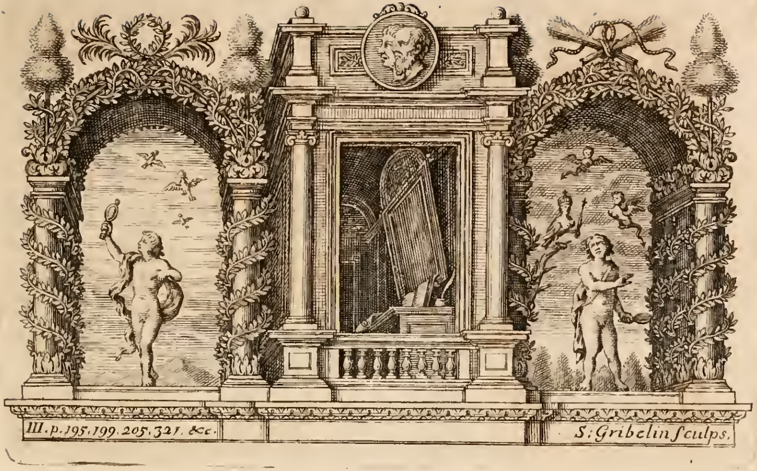
AND now (my Friend!) I can perceive 'tis time to put an end to theſe Reflections; leſt by endeavouring to expound things any further, I ſhou'd be drawn from my way of *Humour*,

mour, to harangue profoundly on theſe Subjects. But ſhou'd you find I had moraliz'd in any tolerable manner, according to *Common Senſe*, and without *Canting*; I cou'd be ſatisfy'd with my Performance, ſuch as it is, without fearing what diſturbance I might poſſibly give to ſome formal *Cenſors* of the Age; whoſe Diſcourſes and Writings are of another ſtrain. I have taken the liberty, you ſee, to *laugh*, upon ſome occaſions: And if I have either laugh'd wrong, or been impertinently ſerious; I can be content to be *laugh'd at*, in my turn. If contrarywiſe I am rail'd at, I can *laugh* ſtill, as before; and with freſh advantage to my Cauſe. For tho, in reality, there cou'd be nothing leſs a laughing matter, than the provok'd Rage, Ill-will, and Fury of certain zealous Gentlemen, were they arm'd as lately they have been known; yet as the Magiſtrate has ſince taken care to pare their Talons, there is nothing very terrible in their Encounter. On the contrary, there is ſomething comical in the caſe. It brings to one's mind the Fancy of thoſe Groteſque Figures, and Dragon-Faces, which are ſeen often in the Frontiſpiece, and on the Corner-Stones of old Buildings. They ſeem plac'd there, as the *Defenders* and *Supporters* of the Edifice; but with all their Grimace, are as harmleſs to People without, as they are uſeleſs to the Building within. Great

Efforts of Anger to little purpoſe, ſerve for Pleaſantry and Farce. Exceeding *Fierceneſs*, with perfect *Inability* and *Impotence*, makes the higheſt Ridicule.

I am, Dear Friend,

Affectionately Your's *&c.*


III.p.195.199.205.321. &c.
S: Gribelin ſculps.

ADVICE, &c.

PART I.

SECT. I.

I HAVE often thought how ill-natur'd *a Maxim* it was, which, on many occaſions, I have heard from People of good underſtanding; "That, as to what related to private Con-"duct, *No-one was ever the better for* ADVICE." But upon farther Examination, I have reſolv'd with my-ſelf, that the *Maxim* might be admitted without any violent prejudice to Mankind.

For in the manner *Advice* was generally given, there was no reaſon, I thought, to wonder it ſhou'd be ſo ill receiv'd. Something there was which ſtrangely inverted the Caſe, and made *the Giver* to be the only Gainer. For by what I cou'd obſerve in many Occurrences of our Lives, That which we call'd *giving Advice*, was properly, taking an occaſion to ſhew our own Wiſdom, at another's expence. On the other ſide, to be inſtructed, or *to receive Advice* on the terms uſually preſcrib'd to us, was little better than tamely to afford another the Occaſion of raiſing himſelf a Character from our Defects.

In reality, however able or willing a Man may be *to adviſe*, 'tis no eaſy matter to make Advice *a free Gift*. For to make a Gift free indeed, there muſt be nothing in it which takes from Another, to add to Our-ſelf. In all other reſpects, *to give*, and *to diſpenſe*, is Generoſity, and Good-will: but to beſtow Wiſdom, is to gain a Maſtery which can't ſo eaſily be allow'd us. Men willingly learn whatever elſe is taught 'em. They can bear *a Maſter* in Mathematicks, in Muſick, or in any other Science; but not in *Underſtanding* and *Good Senſe*.

'Tis the hardeſt thing imaginable for an Author not to appear aſſuming in this reſpect. For all *Authors at large* are, in a manner,

TREATISE III.

VIZ.

SOLILOQUY:

OR,

ADVICE

TO AN

AUTHOR.

——*Nec TE quæſiveris extra.*
Perſ. Sat. 1.

Printed firſt in the Year M.DCC.X.

ner, profeſs'd *Maſters of Underſtanding* to the Age. And for this reaſon, in early days, *Poets* were look'd upon as authentick *Sages*, for dictating Rules of Life, and teaching Manners and good Senſe. How they may have loſt their Pretenſion, I can't ſay. 'Tis their peculiar Happineſs and Advantage, not to be oblig'd to lay their Claim openly. And if whilſt they profeſs only *to pleaſe*, they ſecretly *adviſe*, and give Inſtruction; they may now perhaps, as well as formerly, be eſteem'd, with juſtice, the beſt and moſt honourable among Authors.

MEAN while: " If *dictating* and *preſcribing* " be of ſo dangerous a nature, in other Au- " thors; what muſt his Caſe be, who dictates " *to Authors themſelves?*"

To this I anſwer; That my Pretenſion is not ſo much *to give Advice*, as to conſider of *the Way and Manner of adviſing*. My Science, if it be any, is no better than that of *a Language-Maſter*, or *a Logician*. For I have taken it ſtrongly into my head, that there is a certain Knack or *Legerdemain* in Argument, by which we may ſafely proceed to the dangerous part of *adviſing*, and make ſure of the good fortune to have our Advice accepted, if it be any thing worth.

My Propoſal is to conſider of this Affair, as a Caſe of SURGERY. 'Tis *Practice*, we all allow, which makes a Hand. "But who, on "this occaſion, will be *practis'd on?* Who will "willingly be the firſt to try *our Hand*, and "afford us the requiſite *Experience?*" Here lies the Difficulty. For ſuppoſing we had Hoſpitals for this ſort of *Surgery*, and there were always in readineſs certain meek *Patients* who wou'd bear any Inciſions, and be prob'd or tented at our pleaſure; the advantage no doubt wou'd be conſiderable in this way of Practice. Some Inſight muſt needs be obtain'd. In time *a Hand* too might be acquir'd; but in all likelyhood *a very rough one*: which wou'd by no means ſerve the purpoſe of this latter *Surgery*. For here, *a Tenderneſs of Hand* is principally requiſite. No Surgeon will be call'd, who has not Feeling and Compaſſion. And where to find a Subject in which the Operator is likely to preſerve the higheſt *Tenderneſs*, and yet act with the greateſt *Reſolution* and *Boldneſs*, is certainly a matter of no ſlight Conſideration.

I AM ſenſible there is in all conſiderable Projects, at firſt appearance, a certain Air of chimerical Fancy and Conceit, which is apt to render the Projectors ſomewhat liable to ridicule. I wou'd therefore prepare my Reader againſt this Prejudice; by aſſuring him, that in the *Operation* propos'd, there is nothing which can juſtly excite his Laughter; or if there be, the Laugh perhaps may turn againſt him, by his own conſent, and with his own concurrence: Which is *a Specimen* of that very Art or Science we are about to illuſtrate.

ACCORDINGLY, if it be objected againſt the above-mention'd *Practice*, and Art of *Surgery*, "That we can no-where find ſuch a "*meek Patient*, with whom we can in reality "*make bold*, and for whom nevertheleſs we "are ſure to preſerve *the greateſt Tenderneſs and* "*Regard*:" I aſſert the contrary; and ſay, for inſtance, *That we have each of us* OUR SELVES *to practiſe on*. "Mere Quibble! (you'l ſay:) "For who can thus multiply himſelf into *two* "*Perſons*, and be *his own Subject?* Who can "properly laugh at *himſelf*, or find in his heart "to be either merry or ſevere on ſuch an oc"caſion?" Go to the *Poets*, and they will preſent you with many Inſtances. Nothing is more common with them, than this ſort of SOLILOQUY. A Perſon of profound Parts, or perhaps of ordinary Capacity, happens, on ſome occaſion, to commit a Fault. He is concern'd for it. He comes alone upon the Stage;

looks about him, to ſee if any body be near; then takes himſelf to taſk, without ſparing himſelf in the leaſt. You wou'd wonder to hear how cloſe he puſhes matters, and how thorowly he carrys on the buſineſs of *Self-diſſection.* By virtue of this SOLILOQUY he becomes two diſtinct *Perſons.* He is Pupil and Preceptor. He teaches, and he learns. And in good earneſt, had I nothing elſe to plead in behalf of the Morals of our modern Dramatick Poets, I ſhou'd defend 'em ſtill againſt their Accuſers for the ſake of this very Practice, which they have taken care to keep up in its full force. For whether the Practice be *natural* or no, in reſpect of common Cuſtom and Uſage; I take upon me to aſſert, that it is an honeſt and laudable Practice; and that if already it be not natural to us, we ought however to make it ſo, by Study and Application.

" ARE we to go therefore to the Stage for " Edification? muſt we learn our Catechiſm " from Poets? And, like the Players, ſpeak " *aloud*, what we debate at any time with our- " ſelves alone?" Not abſolutely ſo, perhaps. Tho where the harm wou'd be, of ſpending ſome Diſcourſe, and beſtowing a little Breath and clear Voice purely upon *our-ſelves*, I can't ſee. We might peradventure be leſs noiſy and more profitable in Company, if at convenient times, we diſcharg'd ſome of our articulate Sound, and ſpoke to our-ſelves *viva voce* when alone. For Company is an extreme Provocative to Fancy; and, like a hot Bed in Gardening, is apt to make our Imaginations ſprout too faſt. But by this anticipating Remedy of SOLILOQUY, we may effectually provide againſt the Inconvenience.

WE HAVE an account in Hiſtory of a certain Nation, who ſeem to have been extremely apprehenſive of the Effects of this Frothineſs or Ventoſity in Speech, and were accordingly reſolv'd to provide thorowly againſt the Evil. They carry'd this *Remedy* of ours ſo far, that it was not only their Cuſtom, but their Religion and Law, to ſpeak, laugh, uſe Action, geſticulate, and do all in the ſame manner when by themſelves, as when they were in Company. If you had ſtol'n upon 'em unawares at any time, when they had been alone, you might have found 'em in high Diſpute, arguing with themſelves, reproving, counſelling, haranguing themſelves, and in the moſt florid manner accoſting their own Perſons. In all likelihood they had been once a People remarkably fluent in Expreſſion, much peſter'd with Orators and Preachers, and mightily ſubject to that Diſeaſe which has been ſince call'd *the Leproſy of Eloquence;* till ſome ſage Legiſlator aroſe amongſt 'em, who when he cou'd not oppoſe the Torrent of Words, and ſtop the Flux of Speech, by any immediate Application, found means to give a vent to the loqacious Humour, and broke the force of the Diſtemper by eluding it.

OUR preſent Manners, I muſt own, are not ſo well calculated for this Method of SOLILOQUY, as to ſuffer it to become a national Practice. 'Tis but a ſmall Portion of this *Regimen*, which I wou'd willingly borrow, and apply to private uſe; eſpecially in the caſe of *Authors.* I am ſenſible how fatal it might prove to many honourable Perſons, ſhou'd they acquire ſuch a Habit as this, or offer to practiſe ſuch an Art, within reach of any mortal Ear. For 'tis well known, we are not many of us like that *Roman*, who wiſh'd for Windows to his Breaſt, that all might be as conſpicuous there as in his Houſe, which for that very reaſon he had built as open as was poſſible. I wou'd therefore adviſe our *Probationer*, upon his firſt Exerciſe, to retire into ſome thick Wood, or rather take the Point of ſome high Hill; where, beſides the Advantage of looking about him for Security, he wou'd find the Air perhaps more rarefy'd, and ſutable to the Perſpiration requir'd, eſpecially in the caſe of a *Poetical Genius*.

> * *Scriptorum chorus omnis amat nemus, et ſugit*
> *urbes.*

'Tis remarkable in all great Wits, that they have own'd this Practice of ours, and generally deſcrib'd themſelves as a People liable to ſufficient Ridicule, for their great Loquacity by themſelves, and their profound Taciturnity in Company. Not only the *Poet* and *Philoſopher*, but the *Orator* himſelf was wont to have recourſe to our Method. And the Prince of this latter Tribe may be prov'd to have been a great Frequenter of the Woods and River-Banks; where he conſum'd abundance of his Breath, ſuffer'd his Fancy to evaporate, and reduc'd the vehemence both of his Spirit and Voice. If other Authors find nothing which invites 'em to theſe *Receſſes*, 'tis becauſe their Genius is not of force enough: Or tho it be, their Character, they may imagine, will hardly bear 'em out. For to be ſurpriz'd in the odd Actions, Geſtures, or Tones, which are proper to ſuch *Aſceticks*, I muſt own wou'd be an ill Adventure for a Man of the World. But with *Poets* and *Philoſophers* 'tis a known Caſe:

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* Hor. *Epiſt.* 2. *lib* 2.

* *Aut inſanit Homo, aut verſus facit*—

Composing and Raving muſt neceſſarily, we ſee, bear a reſemblance. And for thoſe Compoſers who deal in Syſtems, and airy Speculations, they have vulgarly paſs'd for a ſort of *Proſe-Poets*. Their ſecret Practice and Habit has been as frequently noted:

† *Murmura cum ſecum et rabioſa ſilentia rodunt.*

Both theſe ſorts are happily indulg'd in this Method of Evacuation. They are thought to act naturally, and in their proper way, when they aſſume theſe odd Manners. But of other Authors 'tis expected they ſhou'd be better bred. They are oblig'd to preſerve a more converſable Habit; which is no ſmall misfortune to 'em. For if their Meditation and Reſvery be obſtructed by the fear of a nonconforming Mein in Converſation, they may happen to be ſo much the worſe *Authors* for being *finer Gentlemen*. Their Fervency of Imagination may poſſibly be as ſtrong as either the Philoſopher's or the Poet's. But being deny'd an equal Benefit of Diſcharge, and with-held from the wholeſom manner of Relief in private; 'tis no wonder if they appear with ſo much Froth and Scum in publick.

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* Hor. *Sat.* 7. *lib.* 2.

† Perſ. *Sat.* 3.

'TIS obſervable, that the Writers of MEMOIRS and ESSAYS are chiefly ſubject to this frothy Diſtemper. Nor can it be doubted that this is the true Reaſon why theſe Gentlemen entertain'd the World ſo laviſhly with what relates to *themſelves*. For having had no opportunity of privately converſing with themſelves, or exerciſing their own *Genius*, ſo as to make Acquaintance with it, or prove its Strength; they immediately fall to work in a wrong place, and exhibit on the Stage of the World that *Practice*, which they ſhou'd have kept to themſelves; if they deſign'd that either they, or the World, ſhou'd be the better for their Moralitys. Who indeed can endure to hear *an Empirick* talk of his own Conſtitution, how he governs and manages it, what Diet agrees beſt with it, and what his Practice is with himſelf? The Proverb, no doubt, is very juſt, *Phyſician cure thy-ſelf*. Yet methinks one ſhou'd have but an ill time, to be preſent at theſe bodily Operations. Nor is the Reader in truth any better entertain'd, when he is oblig'd to aſſiſt at the experimental Diſcuſſions of his practiſing Author, who all the while is in reality doing no better, than taking his Phyſick in publick.

For this reaſon, I hold it very indecent for any one to publiſh his *Meditations*, *Occaſional Reflections*, *Solitary Thoughts*, or other ſuch Exerciſes as come under the notion of this *ſelf-diſcourſing Practice*. And the modeſteſt Title I can conceive for ſuch Works, wou'd be that of a certain Author, who call'd them his *Cruditys*. 'Tis the Unhappineſs of thoſe Wits, who conceive ſuddenly, but without being able to go out their full time, that after many Miſcarriages and Abortions, they can bring nothing well-ſhapen or perfect into the World. They are not however the leſs fond of their Offspring, which in a manner they beget in publick. For ſo publick-ſpirited they are, that they can never afford themſelves the leaſt time to think in private, for their own particular benefit and uſe. For this reaſon, tho they are often retir'd, they are never *by themſelves*. The World is ever of the Party. They have their *Author-Character* in view, and are always conſidering how this or that Thought wou'd ſerve to compleat ſome Set of *Contemplations*, or furniſh out the Common-Place-Book, from whence theſe treaſur'd Riches are to flow in plenty on the neceſſitous World.

But if our Candidates for Authorſhip happen to be of the *ſanctify'd* kind; 'tis not to be imagin'd how much farther ſtill their Charity is apt to extend. So exceeding great is their Indulgence and Tenderneſs for Mankind, that they are unwilling the leaſt Sample of their devout Exerciſe ſhou'd be loſt. Tho there are already ſo many Formularys and Rituals appointed for this Species of *Soliloquy*; they can allow nothing to lie conceal'd, which paſſes in this religious Commerce and way of Dialogue between them and their Soul.

THESE may be term'd a ſort of *Pſeudo-Aſceticks*, who can have no real Converſe either with themſelves, or with Heaven; whilſt they look thus a-ſquint upon the World, and carry *Titles* and *Editions* along with 'em in their Meditations. And altho the Books of this ſort, by a common Idiom, are call'd *good Books;* the Authors, for certain, are a ſorry Race: For religious *Cruditys* are undoubtedly the worſt of any. * A *Saint*-Author of all Men leaſt values Politeneſs. He ſcorns to confine that Spirit, in which he writes, to Rules of Criticiſm and profane Learning. Nor is he inclin'd in any reſpect to play the Critick on himſelf, or regulate his Style or Language by the Standard of good Company, and People of the better ſort. He is above the Conſideration of that which in a narrow ſenſe we call *Manners.* Nor is he apt to examine any other Faults than thoſe which he calls *Sins*: Tho a Sinner againſt Good-Breeding, and the Laws of Decency, will no more be eſteem'd *a good Author*, than will a Sinner againſt Grammar, good Argument, or good Senſe. And if *Moderation* and *Temper* are not of the Party with a Writer; let his Cauſe be ever ſo good, I doubt whether he will be able to recommend it with great advantage to the World.

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* VOL. III. *p.* 239, 240, 241. in the Notes.

On this account, I wou'd principally recommend our Exerciſe of *Self-Converſe* to all ſuch Perſons as are addicted to write after the manner of *holy Adviſers*; eſpecially if they lie under an indiſpenſible Neceſſity of being *Talkers* or *Haranguers* in the ſame kind. For to diſcharge frequently and vehemently in publick is a great hinderance to the way of *private Exerciſe*; which conſiſts chiefly in *Controul.* But where, inſtead of Controul, Debate or Argument, the chief Exerciſe of the Wit conſiſts in uncontroulable Harangues and Reaſonings, which muſt neither be queſtion'd nor contradicted; there is great danger, leſt the Party, thro' this Habit, ſhou'd ſuffer much by Crudity's, Indigeſtions, Choler, Bile, and particularly by a certain *Tumour* or *Flatulency*, which renders him of all Men the leaſt able to apply the wholeſom *Regimen* of Self-Practice. 'Tis no wonder if ſuch quaint Practitioners grow to an enormous Size of Abſurdity, whilſt they continue in the reverſe of that Practice, by which alone we correct the Redundancy of Humours, and chaſten the Exuberance of Conceit and Fancy.

A REMARKABLE Inſtance of the want of this ſovereign Remedy may be drawn from our common *great Talkers*, who engroſs the greateſt part of the Converſations of the World, and are the forwardeſt to ſpeak in publick Aſſemblys. Many of theſe have a ſprightly Genius, attended with a mighty Heat and Ebullition of Fancy. But 'tis a certain Obſervation in our Science, that they who are great Talkers *in Company*, have never been any Talkers *by themſelves*, nor us'd to theſe private Diſcuſſions of our home *Regimen*. For which reaſon their Froth abounds. Nor can they diſcharge any thing without ſome mixture of it. But when they carry their Attempts beyond ordinary Diſcourſe, and wou'd riſe to the Capacity *of Authors*, the Caſe grows worſe with 'em. Their *Page* can carry none of the Advantages of their *Perſon*. They can no-way bring into Paper thoſe Airs they give themſelves in Diſcourſe. The Turns of Voice and Action, with which they help out many a lame Thought and incoherent Sentence, muſt here be laid aſide; and the Speech taken to pieces, compar'd together, and examin'd from head to foot. So that unleſs the Party has been us'd to play the Critick thorowly upon himſelf, he will hardly be found proof againſt the Criticiſms of others. His Thoughts can never appear very correct; unleſs they have been us'd to ſound Correction by themſelves, and been well form'd and diſciplin'd before they are brought into the Field. 'Tis the hardeſt thing in the world to be *a good Thinker*, without being a ſtrong *Self-Examiner*, and *thorow-pac'd Dialogiſt*, in this ſolitary way.

SECT. II.

BUT to bring our Caſe a little cloſer ſtill to *Morals*. I might perhaps very juſtifiably take occaſion here to enter into a ſpacious Field of Learning, to ſhew the Antiquity of that Opinion, "That we have each of us *a* "*Dæmon*, *Genius*, *Angel*, or *Guardian-Spirit*, to "whom we were ſtrictly join'd, and committed, from our earlieſt Dawn of Reaſon, or "Moment of our Birth." This Opinion, were it literally true, might be highly ſerviceable, no doubt, towards the Eſtabliſhment of our Syſtem and Doctrine. For it wou'd infallibly be prov'd a kind of Sacrilege or Impiety to ſlight the Company of ſo Divine *a Gueſt*, and in a manner baniſh him our Breaſt, by refuſing to enter with him into thoſe ſecret Conferences, by which alone he cou'd be enabled to become our *Adviſer* and *Guide*. But I ſhou'd eſteem it unfair to proceed upon ſuch an Hypotheſis as this: when the very utmoſt the wiſe Antients ever meant by this *Dæmon*-Companion, I conceive to have been no more than enigmatically to declare, "That we had each "of us a Patient in *our-ſelf*; that we were pro-"perly our own Subjects of Practice; and that "we then became due Practitioners, when by "virtue of an intimate *Receſs* we cou'd diſcover "a certain *Duplicity* of Soul, and divide our-"ſelves into *two Partys*." One of theſe, as they ſuppos'd, wou'd immediately approve him-ſelf a venerable *Sage*; and with an air of Authority erect himſelf our Counſellor and Governor; whilſt the other Party, who had nothing in him beſides what was baſe and *ſervile*, wou'd be contented to follow and obey.

ACCORDING therefore as this *Receſs* was deep and intimate, and the *Dual* Number practically form'd in Us, we were ſuppos'd to advance in Morals and true Wiſdom. This, they thought, was the only way of *compoſing* Matters in our Breaſt, and eſtabliſhing that Subordinacy, which alone cou'd make Us agree with ourſelves,

ſelves, and be of a-piece *within*. They eſteem'd this a more religious Work than any Prayers, or other Duty in the Temple. And this they advis'd Us to carry thither, as the beſt Offering which cou'd be made:

* *Compoſitum jus, faſque animi, ſanctoſque receſſus*
Mentis.——————

THIS was, among the Antients, that celebrated *Delphick* Inſcription, RECOGNIZE YOURSELF: which was as much as to ſay, *Divide your-ſelf* or *Be* TWO. For if the Diviſion were rightly made, all *within* wou'd of courſe, they thought, be rightly underſtood, and prudently manag'd. Such Confidence they had in this Home-*Dialect* of SOLILOQUY. For it was accounted the peculiar of Philoſophers and wiſe Men, to be able *to hold themſelves in Talk*. And it was their Boaſt on this account, "That they "were never leſs *alone* than when *by themſelves*." A Knave, they thought, cou'd never be *by himſelf*. Not that his Conſcience was always ſure of giving him Diſturbance; but he had not, they ſuppos'd, ſo much Intereſt with himſelf, as to exert this generous Faculty, and raiſe himſelf *a Companion*; who being fairly admitted into Partnerſhip, wou'd quickly mend his Partner, and ſet his Affairs on a right foot.

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* Perſ. *Sat.* 2.

One wou'd think, there was nothing eaſier for us, than to know our own Minds, and underſtand what our main *Scope* was; what we plainly drove at, and what we propos'd to our-ſelves, as our *End*, in every Occurrence of our Lives. But our Thoughts have generally ſuch an obſcure implicit Language, that 'tis the hardeſt thing in the world to make 'em ſpeak out diſtinctly. For this reaſon, the right Method is to give 'em Voice and Accent. And this, in our default, is what the *Moraliſts* or *Philoſophers* endeavour to do, to our hand; when, as is uſual, they hold us out a kind of *vocal* Looking-Glaſs, draw Sound out of our Breaſt, and inſtruct us to perſonate our-ſelves, in the plaineſt manner.

* *Illa ſibi introrſum, et ſub Lingua immurmurat: o ſi*
Ebullit Patrui præclarum funus!

A certain Air of Pleaſantry and Humour, which prevails now-a-days in the faſhionable World, gives a Son the aſſurance to tell a Father, he has liv'd too long: and a Huſband the privilege of talking of his *Second* Wife before his *Firſt*. But let the airy Gentleman, who makes thus bold with others, retire a-while out of Company; and he ſcarce dares tell himſelf his Wiſhes. Much leſs can he endure to carry on his Thought, as he neceſſarily muſt, if he enters once thorowly *into Himſelf*, and proceeds by *Interrogatorys* to form the Home-Acquaintance and Familiarity requir'd. For thus, after ſome ſtruggle, we may ſuppoſe him to accoſt himſelf. "Tell me now, my honeſt "Heart! Am I really *honeſt*, and of ſome worth? "or do I only make a fair ſhow, and am *intrin*"*ſecally* no better than *a Raſcal?* As good a "Friend, a Country-man, or a Relation, as I "appear outwardly to the World, or as I wou'd "willingly perhaps think my-ſelf to be; ſhou'd "I not in reality be glad they were hang'd, "any of them, or broke their Necks, who hap"pen'd to ſtand between Me and the leaſt por"tion of an Eſtate? Why not? ſince 'tis *my* "*Intereſt.* Shou'd I not be glad there"fore to help this matter forwards, and pro"mote *my Intereſt*, if it lay fairly in my power? " No doubt: provided I were ſure not "to be puniſh'd for it. And what rea"ſon has the greateſt Rogue in Nature for not "doing thus? The ſame reaſon, and no "other. Am I not then, at the bottom, "the ſame as he? The ſame: an arrant "Villain; tho perhaps more a Coward, and "not ſo perfect in my kind. If *Intereſt* therefore

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* Perſ. *Sat.* 2.

" ſore points me out this Road; whither
" would *Humanity* and *Compaſſion* lead me?
" Quite contrary. Why therefore do I
" cheriſh ſuch Weakneſſes? Why do I ſympathize
" with others? Why pleaſe myſelf in the
" Conceit of *Worth* and *Honour? a Character*,
" *a Memory*, *an Iſſue*, or *a Name?* What elſe
" are theſe but Scruples in my way? Wherefore
" do I thus bely my own *Intereſt*, and by
" keeping my-ſelf *half-Knave*, approve my-ſelf
" *a thorow Fool?*"

THIS is a Language we can by no means endure to hold with our-ſelves; whatever Raillery we may uſe with others. We may defend Villany, or cry up Folly, before the World: But to appear Fools, Mad-men, or Varlets, to *our-ſelves;* and prove it to our own faces, that we are really *ſuch*, is inſupportable. For ſo true a Reverence has every-one for himſelf, when he comes clearly to appear before his cloſe Companion, that he had rather profeſs the vileſt things of himſelf in open Company, than hear his Character privately from his own Mouth. So that we may readily from hence conclude, That the chief Intereſt of *Ambition*, *Avarice*, *Corruption*, and every ſly inſinuating *Vice*, is to prevent this Interview and Familiarity of Diſcourſe which is conſequent upon cloſe Retirement and inward Receſs. 'Tis the grand Artifice of *Villany* and *Lewdneſs*, as well as of *Superſtition* and *Bigotry*, to put us upon Terms of greater Diſtance and Formality with our-ſelves, and evade our proving Method of SOLILOQUY. And for this reaſon, how ſpecious ſoever may be the Inſtruction and Doctrine of *Formaliſts*; their very Manner itſelf is a ſufficient *Blind* or *Remora* in the way of Honeſty and good Senſe.

I AM ſenſible, that ſhou'd my Reader be peradventure *a Lover*, after the more profound and ſolemn way of Love, he wou'd be apt to conclude, that he was no Stranger to our propos'd Method of Practice; being conſcious to himſelf of having often made vigorous Excurſions into thoſe ſolitary Regions above-mention'd; where *Soliloquy* is upheld with moſt advantage. He may chance to remember how he has many times addreſs'd the Woods and Rocks in audible articulate Sounds, and ſeemingly expoſtulated with himſelf in ſuch a manner, as if he had really form'd the requiſite *Diſtinction*, and had the Power to entertain himſelf in due form. But it is very apparent, that tho all were true we have here ſuppos'd, it can no way reach the Caſe before us. For a paſſionate Lover, whatever Solitude he may affect, can never be truly *by himſelf*. His Caſe is like the *Author's* who has begun his Courtſhip to the Publick, and is embark'd in an Intrigue which ſufficiently amuſes, and takes him out of himſelf. Whatever he meditates alone, is interrupted ſtill by the imagin'd Preſence of the Miſtreſs he purſues. Not a Thought, not an Expreſſion, not a Sigh, which is purely for himſelf. All is appropriated, and all devoutly tender'd to the Object of his Paſſion. Inſomuch that there is nothing ever ſo trivial or accidental of this kind, which he is not deſirous ſhou'd be witneſs'd by the Party, whoſe Grace and Favour he ſolicits.

'TIS the ſame Reaſon which keeps the imaginary Saint, or *Myſtick*, from being capable of this Entertainment. Inſtead of looking narrowly into his own Nature and Mind, that he may be no longer a Myſtery to himſelf, he is taken up with the Contemplation of other myſterious Natures, which he can never explain or comprehend. He has the Specters of his Zeal before his Eyes; and is as familiar with his Modes, Eſſences, Perſonages, and Exhibitions of DEITY, as the *Conjurer* with his different Forms, Species, and Orders of GENII or DAEMONS. So that we make no doubt to aſſert, that not ſo much as a recluſe Religioniſt, a Votary, or *Hermit*, was ever truly *by himſelf*. And thus ſince neither *Lover*, *Author*, *Myſtick*, or *Conjurer* (who are the only Claimants) can truly or juſtly be entitled to a Share in this Self-entertainment; it remains that the only Perſon intitled, is the *Man of Senſe*, the *Sage*, or *Philoſopher*. However, ſince of all other Characters we are generally the moſt inclin'd to favour that of *a Lover*, it may not, we hope, be impertinent, on this occaſion, to recite the Story of an Amour.

A VIRTUOUS young Prince of a heroick Soul, capable of Love and Friendſhip, made war upon a Tyrant, who was in every reſpect his Reverſe. 'Twas the Happineſs of our Prince to be as great a Conqueror by his Clemency and Bounty, as by his Arms and military Virtue. Already he had won over to his Party ſeveral Potentates and Princes, who before had been ſubject to the Tyrant. Among thoſe who adher'd ſtill to the Enemy, there was a Prince, who having all the advantage of Perſon and Merit, had lately been made happy in the Poſſeſſion and mutual Love of the moſt beautiful Princeſs in the World. It happen'd that the Occaſions of the War call'd the new-marry'd Prince to a diſtance from his belov'd Princeſs. He left her ſecure, as he thought, in a ſtrong Caſtle, far within the

Country: but in his abſence the Place was taken by ſurprize, and the Princeſs brought a Captive to the Quarters of our heroick Prince.

THERE was in the Camp a young Nobleman, Favourite of the Prince; one who had been educated with him, and was ſtill treated by him with perfect Familiarity. Him he immediately ſent for, and with ſtrict Injunctions committed the captive Princeſs to his charge; reſolving ſhe ſhou'd be treated with that Reſpect which was due to her high Rank and Merit. 'Twas the ſame young Lord, who had diſcover'd her diſguis'd among the Priſoners, and learnt her Story; the particulars of which he now related to the Prince. He ſpoke in Extaſy on this occaſion; telling the Prince how beautiful ſhe appear'd, even in the midſt of Sorrow; and tho diſguis'd under the meaneſt Habit, yet how diſtinguiſhable, by her Air and Manner, from every other Beauty of her Sex. But what appear'd ſtrange to our young Nobleman, was, that the Prince, during this whole relation, diſcover'd not the leaſt Intention of ſeeing the Lady, or ſatisfying that Curioſity, which ſeem'd ſo natural on ſuch an occaſion. He preſs'd him; but without ſucceſs. "Not ſee her, Sir! (ſaid he, wonder-

" ing) when ſhe is ſo handſom, beyond what " you have ever ſeen!"

" FOR that very reaſon, reply'd the Prince, " I wou'd the rather decline the Interview. " For ſhou'd I, upon the bare Report of her " Beauty, be ſo charm'd as to make the firſt " Viſit at this urgent time of Buſineſs; I may " upon ſight, with better reaſon, be induc'd " perhaps to viſit her when I am more at " leiſure: and ſo again and again; till at " laſt I may have no leiſure left for my Affairs."

" WOU'D you, Sir! perſuade me then, ſaid " the young Nobleman, ſmiling, that a fair " Face can have ſuch Power as to force *the* " *Will* it-ſelf, and conſtrain a Man in any reſpect to act contrary to what he thinks becoming him? Are we to hearken to the Poets in what they tell us of that Incediary " LOVE, and his irreſiſtible Flames? A real " Flame, we ſee, burns all alike. But that imaginary one of Beauty hurts only thoſe who " are conſenting. It affects no otherwiſe, than " as we ourſelves are pleas'd to allow it. In " many Caſes we abſolutely command it: as " where Relation and Conſanguinity are in " the neareſt degree. Authority and Law, " we ſee, can maſter it. But 'twou'd be vain "as well as unjuſt, for any Law to intermeddle or preſcribe, were not the Caſe voluntary, and our *Will* entirely *free.*"

"How comes it then, reply'd the Prince, "that if we are thus Maſters of our Choice, "and free at firſt to admire and love where "we approve, we cannot afterwards as well "ceaſe to love whenever we ſee cauſe? This "latter *Liberty* you will hardly defend. For I "doubt not, you have heard of many, who tho "they were us'd to ſet the higheſt value upon "*Liberty* before they lov'd, yet afterwards "were *neceſſitated* to ſerve in the moſt abject "manner: finding themſelves conſtrain'd and "bound by a ſtronger Chain than any of Iron, "or Adamant."

"Such Wretches, reply'd the Youth, I "have often heard complain; who, if you "will believe 'em, are wretched indeed, without "Means or Power to help themſelves. You "may hear 'em in the ſame manner complain "grievouſly of Life it-ſelf. But tho there are "Doors enow to go out of Life, they find it "convenient to keep ſtill where they are. "They are the very ſame Pretenders, who "thro' this Plea of *irreſiſtible Neceſſity* make "bold with what is another's, and attempt "unlawful Beds. But the Law, I perceive,

" makes bold with them in its turn, as with " other Invaders of Property. Neither is it " your Cuſtom, Sir, to pardon ſuch Offences. " So that Beauty it-ſelf, you muſt allow, is " innocent and harmleſs, and can compel no-" one to do any thing amiſs. The Debauc'd " compel themſelves, and unjuſtly charge their " Guilt on LOVE. They who are honeſt and " juſt, can admire and love whatever is beau-" tiful; without offering at any-thing beyond " what is allow'd. How then is it poſſible, " Sir, that one of your Virtue ſhou'd be in " pain on any ſuch account, or fear ſuch a " Temptation? You ſee, Sir, I am ſound and " whole, after having beheld the Princeſs. " I have convers'd with her; I have admir'd " her in the higheſt degree: Yet am *my-ſelf* " ſtill, and in my Duty; and ſhall be ever in " the ſame manner at your command."

" 'TIS well (reply'd the Prince:) Keep " your-ſelf ſo. Be ever the ſame Man: and " look to your *Charge* carefully, as becomes " you. For it may ſo happen in the preſent " poſture of the War, that this Fair Captive " may ſtand us in good ſtead."

WITH this the young Nobleman departed to execute his Commiſſion: and immediately took ſuch care of the captive Princeſs and her Houſhold, that ſhe ſeem'd as perfectly obey'd, and had every thing which belonged to her in as great Splendor now, as in her Principality, and in the height of Fortune. He found her in every reſpect deſerving, and ſaw in her a Generoſity of Soul which was beyond her other Charms. His Study to oblige her, and ſoften her Diſtreſs, made her in return deſirous to expreſs a Gratitude; which he eaſily perceiv'd. She ſhew'd on every occaſion a real Concern for his Intereſt; and when he happen'd to fall ill, ſhe took ſuch tender care of him her-ſelf, and by her Servants, that he ſeem'd to owe his Recovery to her Friendſhip.

FROM theſe Beginnings, inſenſibly, and by natural degrees (as may eaſily be conceiv'd) the Youth fell deſperately in love. At firſt he offer'd not to make the leaſt mention of his Paſſion to the Princeſs. For he ſcarce dar'd tell it *to himſelf*. But afterwards he grew bolder. She receiv'd his Declaration with an unaffected Trouble and Concern, ſpoke to him as a Friend, to diſſuade him as much as poſſible from ſuch an extravagant Attempt.

But when he talk'd to her of *Force*, ſhe immediately ſent away one of her faithful Domeſticks to the Prince, to implore his Protection. The Prince receiv'd the Meſſage with the appearance of more than ordinary Concern: ſent inſtantly for one of his firſt Miniſters; and bid him go with that Domeſtick to the young Nobleman, and let him underſtand, "That "*Force* was not to be offer'd to ſuch a Lady; "*Perſuaſion* he might uſe, if he thought fit."

THE Miniſter, who was no Friend to the young Nobleman, fail'd not to aggravate the Meſſage, inveigh'd publickly againſt him on this occaſion, and to his face reproach'd him as a Traitor and Diſhonourer of his Prince and Nation: with all elſe which cou'd be ſaid againſt him, as guilty of the higheſt Sacrilege, Perfidiouſneſs, and Breach of Truſt. So that in reality, the Youth look'd upon his Caſe as deſperate, fell into the deepeſt Melancholy, and prepar'd himſelf for that Fate, which he thought he well deſerv'd.

IN this Condition the Prince ſent to ſpeak with him alone: and when he ſaw him in the utmoſt Confuſion, "I find, *ſaid he*, my Friend, "I am now become dreadful to you indeed; "ſince you can neither ſee me without Shame, "nor imagine me to be without Reſentment.

" But away with all thoſe Thoughts from this " time forwards. I know how much you have " ſuffer'd on this occaſion. I know the Power " of LOVE, and am no otherwiſe ſafe my-ſelf, " than by keeping out of the way of *Beauty*. " 'Twas I who was in fault; 'twas I who " unhappily match'd you with that unequal " Adverſary, and gave you that impracticable " Taſk and hard Adventure, which no-one " yet was ever ſtrong enough to accompliſh."

" IN this, Sir, reply'd the Youth, as in all " elſe, you expreſs that Goodneſs which is ſo " natural to you. You have Compaſſion, and " can allow for human Frailty; but the reſt " of Mankind will never ceaſe to upbraid me. " Nor ſhall I ever be forgiven, were I able ever " to forgive myſelf. I am reproach'd by my " neareſt Friends. I muſt be odious to all " Mankind, wherever I am known. The leaſt " Puniſhment I can think due to me, is Baniſhment for ever from your Preſence."

" THINK not of ſuch a thing *for ever*, ſaid " the Prince, but truſt me: if you retire only " *for a while*, I ſhall ſo order it, that you ſhall " ſoon return again with the Applauſe, even " of thoſe who are now your Enemys, when " they find what a conſiderable Service you " ſhall have render'd both to them and Me."

SUCH a Hint was ſufficient to revive the Spirits of our deſpairing Youth. He was tranſported to think, that his Misfortunes cou'd be turn'd any way to the Advantage of his Prince: he enter'd with Joy into the Scheme the Prince had laid for him, and appear'd eager to depart, and execute what was appointed him. "Can you then, ſaid the Prince, reſolve to "quit the charming Princeſs?"

"O SIR! reply'd the Youth, well am I now "ſatisfy'd, that I have in reality within me "*two diſtinct ſeparate Souls*. This Leſſon of Phi"loſophy I have learnt from that villanous So"phiſter LOVE. For 'tis impoſſible to believe, "that having one and the ſame Soul, it ſhou'd "be actually both Good and Bad, paſſionate "for Virtue and Vice, deſirous of Contrarys. "No. There muſt of neceſſity be *Two:* and "when *the Good* prevails, 'tis then we act hand"ſomly; when *the Ill*, then baſely and villa"nouſly. Such was my Caſe. For lately *the* "*Ill* Soul was wholly Maſter. But now *the* "*Good* prevails, by your aſſiſtance; and I am "plainly a new Creature, with quite ano"ther *Apprehenſion*, another *Reaſon*, another "WILL."

THUS it may appear how far *a Lover* by his own natural Strength may reach the chief Principle of Philoſophy, and underſtand our Doctrine of *Two Perſons* in one individual *Self.* Not that our Courtier, we ſuppoſe, was able, of himſelf, to form this *Diſtinction* juſtly and according to Art. For cou'd he have effected this, he wou'd have been able to cure himſelf, without the aſſiſtance of his Prince. However he was wiſe enough to ſee in the iſſue, that his *Independency* and *Freedom* were mere Gloſſes, and *Reſolution* a Noſe of Wax. For let WILL be ever ſo free, *Humour* and *Fancy*, we ſee, govern it. And theſe, as free as we ſuppoſe 'em, are often chang'd we know not how, without aſking our conſent, or giving us any account. If * *Opinion* be that which governs, and makes the change; 'tis it-ſelf as liable to be govern'd, and vary'd in its turn. And by what I can obſerve of the World, *Fancy* and *Opinion* ſtand pretty much upon the ſame bottom. So that if there be no certain *Inſpector* or *Auditor* eſtabliſh'd within us, to take account of theſe Opinions and Fancys in due form, and minutely to animadvert upon their ſeveral Growths and Habits, we are as little like to continue a Day in the ſame *Will*, as a Tree, during a Summer, in the ſame *Shape*, without the Gard'ner's Aſſiſtance, and the vigorous Application of the Sheers and Pruning-Knife.

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* *Infra*, p. 324. And VOL. III. p. 198, 199.

As cruel a Court as *the Inquiſition* appears; there muſt, it ſeems, be full as formidable a one, erected in our-ſelves; if we wou'd pretend to that Uniformity of Opinion which is neceſſary to hold us to *one Will*, and preſerve us in the ſame mind, from one day to another. Philoſophy, at this rate, will be thought perhaps little better than Perſecution: and *a Supreme Judge* in matters of Inclination and Appetite, muſt needs go exceedingly againſt the Heart. Every pretty Fancy is diſturb'd by it: Every Pleaſure interrupted by it. The Courſe of good Humour will hardly allow it: And the Pleaſantry of Wit almoſt abſolutely rejects it. It appears, beſides, like a kind of Pedantry, to be thus magiſterial with our-ſelves; thus ſtrict over our Imaginations, and with all the airs of a real Pedagogue to be ſolicitouſly taken up in the ſour Care and Tutorage of ſo many boyiſh Fancys, unlucky Appetites and Deſires, which are perpetually playing truant, and need Correction.

We hope, however, that by our Method of Practice, and the help of the grand *Arcanum*, which we have profeſs'd to reveal, this *Regimen* or *Diſcipline of the Fancys* may not in the end prove ſo ſevere or mortifying as is imagin'd. We hope alſo that our *Patient* (for ſuch we naturally ſuppoſe our *Reader)* will conſider duly with himſelf, that what he endures in this Operation is for no inconſiderable End: ſince 'tis to gain him *a Will*, and inſure him a *certain Reſolution*; by which he ſhall know where to find himſelf; be ſure of his own Meaning and Deſign; and as to all his Deſires, Opinions, and Inclinations, be warranted *one and the ſame* Perſon to day as yeſterday, and to morrow as to day.

THIS, perhaps, will be thought a Miracle by one who well conſiders the Nature of Mankind, and the Growth, Variation, and Inflection of *Appetite* and *Humour*. For APPETITE, which is elder Brother to REASON, being the Lad of ſtronger growth, is ſure, on every Conteſt, to take the advantage of drawing all to his own ſide. And *Will*, ſo highly boaſted, is, at beſt, merely a Top or Foot-Ball between theſe Youngſters, who prove very unfortunately match'd; till the youngeſt, inſtead of now and then a Kick or Laſh beſtow'd to little purpoſe, forſakes the Ball or Top it-ſelf, and begins to lay about his elder Brother. 'Tis then that the Scene changes. For the elder, like an arrant Coward, upon this Treatment, preſently grows civil, and affords the younger as fair Play afterwards as he can deſire.

And here it is that our Sovereign Remedy and *Gymnaſtick* Method of Soliloquy takes its riſe: when by a certain powerful Figure of inward Rhetorick, the Mind *apoſtrophizes* its own Fancys, raiſes 'em in their proper *Shapes* and *Perſonages*, and addreſſes 'em familiarly, without the leaſt Ceremony or Reſpect. By this means it will ſoon happen, that Two form'd *Partys* will erect themſelves *within*. For the Imaginations or Fancys being thus roundly treated, are forc'd to declare themſelves, and take party. Thoſe on the ſide of the elder Brother Appetite, are ſtrangely ſubtle and inſinuating. They have always the Faculty to ſpeak by Nods and Winks. By this practice they conceal half their meaning, and, like modern Politicians, paſs for deeply wiſe, and adorn themſelves with the fineſt Pretext and moſt ſpecious Gloſſes imaginable; till being confronted with their Fellows of a Plainer Language and Expreſſion, they are forc'd to quit their myſterious Manner, and diſcover themſelves mere *Sophiſters* and *Impoſtors*, who have not the leaſt to do with the Party of Reason and *good Senſe*.

Accordingly we might now proceed to exhibit diſtinctly, and in due method, the Form and Manner of this *Probation*, or *Exer-*

ciſe, as it regards all Men in general. But the Caſe of *Authors*, in particular, being, as we apprehend, the moſt urgent; we ſhall apply our Rule in the firſt place to theſe Gentlemen, whom it ſo highly imports to know themſelves, and underſtand the natural *Strength* and *Powers*, as well as the *Weakneſſes* of a human Mind. For without this Underſtanding, the *Hiſtorian*'s Judgment will be very defective; the *Politician*'s Views very narrow, and chimerical; and the *Poet*'s Brain, however ſtock'd with Fiction, will be but poorly furniſh'd; as in the ſequel we ſhall make appear. He who deals in *Characters*, muſt of neceſſity know *his own;* or he will know nothing. And he who wou'd give the World a profitable Entertainment of this ſort, ſhou'd be ſure to profit, firſt, by himſelf. For in this ſenſe, *Wiſdom* as well as *Charity* may be honeſtly ſaid *to begin at home.* There is no way of eſtimating *Manners*, or apprizing the different *Humours*, *Fancys*, *Paſſions* and *Apprehenſions* of others, without firſt taking an Inventory of the ſame kind of Goods within ourſelves, and ſurveying our domeſtick Fund. A little of this *Home*-Practice will ſerve to make great Diſcoverys.

Tecum habita, et noris quam ſit tibi curta ſupellex. Perſ. *Sat.* 4.

SECT. III.

WHOEVER has been an Obſerver of *Action* and *Grace* in human Bodys, muſt of neceſſity have diſcover'd the great difference in this reſpect between ſuch Perſons as have been taught by Nature only, and ſuch as by Reflection, and the aſſiſtance of Art, have learnt to form thoſe Motions which on experience are found the eaſieſt and moſt natural. Of the former kind are either thoſe good *Ruſticks*, who have been bred remote from the form'd Societys of Men; or thoſe plain *Artizans*, and People of lower Rank, who living in Citys and Places of reſort, have been neceſſitated however to follow mean Imployments, and wanted the Opportunity and Means to form themſelves after the better Models. There are ſome Perſons indeed ſo happily form'd by Nature herſelf, that with the greateſt Simplicity or Rudeneſs of Education, they have ſtill ſomething of a natural Grace and Comelineſs in their Action: And there are others of a better Education, who by a wrong Aim and injudicious Affectation of Grace, are of all People the fartheſt remov'd from it. 'Tis undeniable however, that the Perfection of Grace and Comelineſs in Action and Behaviour, can be found only among the People of a liberal Education.

cation. And even among the graceful of this kind, thoſe ſtill are found the gracefulleſt, who early in their Youth have learnt their Exerciſes, and form'd their Motions under the beſt *Maſters*.

Now ſuch as theſe *Maſters* and their Leſſons are to *a fine Gentleman*, ſuch are *Philoſophers*, and Philoſophy, to *an Author*. The Caſe is the ſame in the *faſhionable*, and in the *literate* World. In the former of theſe 'tis remark'd, that by the help of good Company, and the force of Example merely, a decent Carriage is acquir'd, with ſuch apt Motions and ſuch a Freedom of Limbs, as on all ordinary occaſions may enable the Party to demean himſelf like a Gentleman. But when upon further occaſion, trial is made in an extraordinary way; when Exerciſes of the genteeler kind are to be perform'd *in publick*, 'twill eaſily appear who of the Pretenders have been form'd by Rudiments, and had Maſters *in private*; and who, on the other ſide, have contented themſelves with bare Imitation, and learnt their Part caſually and by rote. The Parallel is eaſily made on the ſide of *Writers*. They have at leaſt as much need of learning the ſeveral Motions, Counter-poiſes and Balances of the Mind and Paſſions, as the other Students thoſe of the Body and Limbs.

> * *Scribendi recte, ſapere eſt et principium et fons,*
> *Rem tibi* SOCRATICAE *poterunt oſtendere*
> CHARTAE.

THE *Galant*, no doubt, may pen a Letter to his Miſtreſs, as *the Courtier* may a Compliment to *the Miniſter*, or the Miniſter to *the Favourite* above him, without going ſuch vaſt Depths into Learning or Philoſophy. But for theſe privileg'd Gentlemen, tho they ſet Faſhions and preſcribe Rules in other Caſes, they are no Controulers in the Commonwealth of Letters. Nor are they preſum'd to write to the Age, or for remote Poſterity. Their Works are not of a nature to intitle 'em to hold the Rank of *Au-*

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* *Hor. de Arte Poet* See even the diſſolute PETRONIUS's Judgment of *a Writer.*

Artis ſeveræ ſi quis amat effectus,
Mentemque magnis applicat; prius more
Frugalitatis lege polleat exacta;
Nec curet alto regiam trucem vultu.
* * * * * * * * * *

——————neve plauſor in Scœna
Sedeat redemptus, Hiſtrioniæ addictus.
* * * * * * * * * *
* * * * * * * * * *

Mox et Socratico plenus grege, mutet habenas
Liber, et ingentis quatiat Demoſthenis arma.
* * * * * * * * * *
* * * * * * * * * *

His animum ſuccinge bonis, ſic flumine largo
Plenus, Pierio defundes pectore verba.

thors, or be ſtyl'd *Writers* by way of Excellence in the kind. Shou'd their Ambition lead 'em into ſuch a Field, they wou'd be oblig'd to come otherwiſe equip'd. They who enter the publick Liſts, muſt come duly train'd, and exercis'd, like well appointed Cavaliers, expert in Arms, and well inſtructed in the Uſe of their Weapon, and Management of their Steed. For to be well accouter'd, and well mounted, is not ſufficient. The Horſe alone can never make *the Horſeman*; nor Limbs *the Wreſtler* or *the Dancer*. No more can a Genius alone make *a Poet*; or good Parts *a Writer*, in any conſiderable kind. The Skill and Grace of Writing is founded, as our wiſe Poet tells us, in *Knowledge* and *good Senſe*: and not barely in that Knowledge, which is to be learnt from common Authors, or the general Converſation of the World; but from thoſe particular Rules of Art, which Philoſophy alone exhibits.

THE Philoſophical Writings, to which our Poet in his *Art of Poetry* refers, were in themſelves a kind of *Poetry*, like the * *Mimes*, or perſonated Pieces of early times, before *Philoſophy* was in vogue, and when as yet *Dramatical Imitation* was ſcarce form'd; or at leaſt, in many

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* *Infra*, *pag.* 254. in the Notes.

Parts, not brought to due perfection. They were Pieces which, beſides their force of Style, and hidden Numbers, carry'd a ſort of *Action* and *Imitation*, the ſame as the *Epick* and *Dramatick* kinds. They were either real *Dialogues*, or Recitals of ſuch *perſonated Diſcourſes*; where the Perſons themſelves had their Characters preſerv'd thro'-out; their Manners, Humours, and diſtinct Turns of Temper and Underſtanding maintain'd, according to the moſt exact *poetical Truth*. 'Twas not enough that theſe Pieces treated fundamentally of *Morals*, and in conſequence pointed out *real Characters* and *Manners*: They exhibited 'em *alive*, and ſet the Countenances and Complexions of Men plainly in view. And by this means they not only taught Us to know *Others*; but, what was principal and of higheſt virtue in 'em, they taught us to know *Ourſelves*.

THE Philoſophical *Hero* of theſe Poems, whoſe Name they carry'd both in their Body and Front, and whoſe Genius and Manner they were made to repreſent, was in himſelf *a perfect Character*; yet, in ſome reſpects, ſo veil'd, and in a Cloud, that to the unattentive Surveyor he ſeem'd often to be very different from what he really was: and this chiefly by reaſon of a certain exquiſite and refin'd Raillery which belong'd to his Manner, and by virtue of which he cou'd treat the higheſt Subjects, and thoſe of the commoneſt Capacity both together, and render 'em explanatory of each other. So that in this Genius of writing, there appear'd both *the heroick* and *the ſimple*, *the tragick*, and *the comick Vein*. However, it was ſo order'd, that notwithſtanding the Oddneſs or Myſteriousneſs of the principal Character, the *Under-parts* or *ſecond Characters* ſhew'd human Nature more diſtinctly, and to the Life. We might here, therefore, as in a *Looking-Glaſs*, diſcover our-ſelves, and ſee our minuteſt Features nicely delineated, and ſuted to our own Apprehenſion and Cognizance. No-one who was ever ſo little a-while an Inſpector, cou'd fail of becoming acquainted with his own Heart. And, what was of ſingular note in theſe *magical Glaſſes*, it wou'd happen, that by conſtant and long Inſpection, the Partys accuſtom'd to the Practice, wou'd acquire a peculiar *ſpeculative Habit*; ſo as virtually to carry about with 'em a ſort of *Pocket-Mirrour*, always ready, and in uſe. In this, there were *Two* Faces which wou'd naturally preſent themſelves to our view: *One* of them, like the commanding Genius, the Leader and Chief above-mention'd; the *other* like that rude, undiſciplin'd and head-ſtrong Creature, whom we our-ſelves in our natural Capacity moſt exactly reſembled. Whatever we were employ'd in, whatever we ſet about;

if once we had acquir'd the habit of this *Mirrour;* we ſhou'd, by virtue of the double Reflection, diſtinguiſh our-ſelves into two different Partys. And in this *Dramatick* Method, the Work of *Self-Inſpection* wou'd proceed with admirable Succeſs.

'Tis no wonder that the primitive Poets were eſteem'd ſuch *Sages* in their Times; ſince it appears, they were ſuch well-practis'd *Dialogiſts*, and accuſtom'd to this improving Method, before ever Philoſophy had adopted it. Their *Mimes* or characteriz'd Diſcourſes were as much reliſh'd, as their moſt regular Poems; and were the Occaſion perhaps that ſo many of theſe latter were form'd in ſuch perfection. For Poetry it-ſelf was defin'd *an Imitation* chiefly of Men and Manners: and was that in an exalted and noble degree, which in a low one we call *Mimickry*. 'Tis in this that the great * *Mimographer*, the Father and Prince of Poets, excels ſo highly; his characters being wrought to a Likeneſs beyond what any ſucceeding Maſters were ever able to deſcribe. Nor are his Works, which are ſo full of Action, any other than an artful Series or Chain of *Dialogues*,

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* Ὅμηρος δὲ ἄλλα τε πολλὰ ἄξιος ἐπαινεῖσθαι, ϗ δὴ ϗ ὅτι μόνος τῶν ποιητῶν, οὐκ ἀγνοεῖ ὃ δεῖ ποιεῖν αὐτόν. Αὐτὸν γὰρ δεῖ τὴν ποιητὴν ἐλάχιστα λέγειν· οὐ γάρ ἐστι κατὰ ταῦτα μιμητής· οἱ μὲν οὖν ἄλλοι, αὐτοὶ μὲν δι' ὅλου ἀγωνίζονται, μιμοῦνται δὲ ὀλίγα ϗ ὀλιγάκις. Ariſt. de Poet. cap. 24.

logues, which turn upon *one* remarkable *Cataſtrophe* or Event. He deſcribes no Qualitys or Virtues; cenſures no Manners: makes no Encomiums, nor gives Characters himſelf; but brings his Actors ſtill in view. 'Tis they who ſhew themſelves. 'Tis they who ſpeak in ſuch a manner, as diſtinguiſhes 'em in all things from all others, and makes 'em ever like themſelves. Their different Compoſitions and Allays ſo juſtly made, and equally carry'd on, thro' every particle of the Action, give more Inſtruction than all the Comments or Gloſſes in the world. The Poet, inſtead of giving himſelf thoſe dictating and maſterly Airs of Wiſdom, makes hardly any figure at all, and is ſcarce diſcoverable in his Poem. This is being truly *a Maſter*. He paints ſo as to need no Inſcription over his Figures, to tell us what they are, or what he intends by 'em. A few words let fall, on any ſlight occaſion, from any of the Partys he introduces, are ſufficient to denote their Manners and diſtinct Character. From a Finger or a Toe, he can repreſent to our Thoughts the Frame and Faſhion of a whole Body. He wants no other help of Art, to perſonate his Heroes, and make 'em living. There was no more left for *Tragedy* to do after him, than to erect a Stage, and draw his Dialogues and Characters into Scenes; turning in the ſame manner, upon one principal Action or Event, with that regard to Place and Time which was ſutable to a real Spectacle. Even * *Comedy* it-ſelf was adjudg'd to this great Maſter; it being deriv'd from thoſe *Parodys* or Mock-Humours, of which he had given the † Specimen in a conceal'd ſort of Raillery intermix'd with the Sublime—A dangerous Stroke of Art! and which requir'd a maſterly Hand, like that of the philoſophical Hero, whoſe Character was repreſented in the *Dialogue-Writings* above-mention'd.

FROM hence poſſibly we may form a Notion of that Reſemblance, which on ſo many occaſions was heretofore remark'd between the Prince of Poets, and the Divine Philoſopher, who was ſaid to rival him, and who together with his Contemporarys of the ſame School, writ wholly in that manner of *Dialogue* above-deſcrib'd. From hence too we may comprehend perhaps, why the Study of Dialogue was heretofore thought ſo advantageous to *Writers*, and why this manner of Writing was judg'd ſo difficult, which at firſt ſight, it muſt be own'd, appears the eaſieſt of any.

I HAVE formerly wonder'd indeed why a *Manner*, which was familiarly us'd in Treatiſes upon moſt Subjects, with ſo much Succeſs among the Antients, ſhou'd be ſo inſipid and of little eſteem with us Moderns. But I afterwards perceiv'd, that beſides the difficulty of the *Manner* it-ſelf, and that *Mirrour-Faculty*, which we have obſerv'd it to carry in reſpect of *our-ſelves*, it proves alſo of neceſſity a kind of Mirrour or Looking-Glaſs to *the Age*. If ſo; it ſhou'd of conſequence (you'l ſay) be the more agreeable and entertaining. True; if the real View of our-ſelves be not perhaps diſpleaſing to us. But why more diſpleaſing to Us than to the Antients? Becauſe perhaps they cou'd with juſt reaſon bear to ſee their natural Countenances repreſented. And why not We the ſame? What ſhou'd diſcourage us? For are we not as handſom, at leaſt *in our own Eyes?* Perhaps not: as we ſhall ſee, when we have conſider'd a little further what the force is of this *Mirrour-Writing*, and how it differs from that more complaiſant modiſh way, in which an Author, inſtead of preſenting us with other natural Characters, ſets off his own with the utmoſt Art, and purchaſes his Reader's Favour by all imaginable Compliances and Condeſcenſions.

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* *Infra*, pag. 246, 253. in the Notes.

† Not only in his *Margites*, but even in his *Iliad* and *Odyſſee*.

AN AUTHOR who writes in his own Perſon, has the advantage of being *who* or *what* he pleaſes. He is no certain Man, nor has any certain or genuine Character: but ſutes himſelf, on every occaſion, to the Fancy of his Reader, whom, as the faſhion is now-a-days, he conſtantly careſſes and cajoles. All turns upon their two Perſons. And as in an Amour, or Commerce of Love-Letters; ſo here the Author has the Privilege of talking eternally of himſelf, dreſſing and ſprucing himſelf up; whilſt he is making diligent court, and working upon the Humour of the Party to whom he addreſſes. This is the *Coquetry* of a modern Author; whoſe Epiſtles Dedicatory, Prefaces, and Addreſſes to the Reader, are ſo many affected Graces, deſign'd to draw the Attention from the Subject, towards *Himſelf*; and make it be generally obſerv'd, not ſo much *what he ſays*, as *what he appears*, or *is*, and what figure he already makes, or hopes to make, in the faſhionable World.

THESE are the Airs which a neighbouring Nation give themſelves, more particularly in what they call their *Memoirs.* Their very Eſſays on Politicks, their Philoſophical and Critical Works, their Comments upon antient and modern Authors, all their Treatiſes are *Memoirs.* The whole Writing of this Age is become indeed a ſort of *Memoir-Writing.* Tho in the real Memoirs of the Antients, even when they writ at any time concerning themſelves, there was neither the *I* nor THOU thro'out the whole Work. So that all this pretty Amour and Intercourſe of Careſſes between the Author and Reader was thus intirely taken away.

MUCH more is this the Caſe in DIALOGUE. For here *the Author* is annihilated; and *the Reader* being no way apply'd to, ſtand for Nobody. The ſelf-intereſting Partys both vaniſh at once. The Scene preſents it-ſelf, as by chance, and undeſign'd. You are not only left to judge coolly, and with indifference, of the Senſe deliver'd; but of the Character, Genius, Elocution, and Manner of the Perſons who deliver it. Theſe two are mere Strangers, in whoſe favour you are no way engag'd. Nor is it enough that the Perſons introduc'd ſpeak pertinent and good Senſe, at every turn. It muſt be ſeen *from what Bottom* they ſpeak; from what *Principle*, what *Stock* or *Fund* of Knowledge they draw; and what Kind or Species of Underſtanding they poſſeſs. For the Underſtanding here muſt have its Mark, its characteriſtick Note, by which it may be diſtinguiſh'd. It muſt be *ſuch and ſuch an Underſtanding*; as when we ſay, for inſtance, *ſuch or ſuch a Face*: ſince Nature has characteriz'd Tempers and Minds as peculiarly as Faces. And for an Artiſt who draws naturally, 'tis not enough to ſhew us merely Faces which may be call'd *Men's:* Every Face muſt be a certain *Man's.*

Now as a Painter who draws Battles or other Actions of *Chriſtians*, *Turks*, *Indians*, or any diſtinct and peculiar People, muſt of neceſſity draw the ſeveral Figures of his Piece in their proper and real Proportions, Geſtures, Habits, Arms, or at leaſt with as fair reſemblance as poſſible; ſo in the ſame manner that Writer, whoever he be, among us Moderns, who ſhall venture to bring his Fellow-Moderns into *Dialogue*, muſt introduce 'em in their proper Manners, Genius, Behaviour and Humour. And this is the *Mirrour* or *Looking-Glaſs* above deſcrib'd.

For inſtance, a Dialogue, we will ſuppoſe, is fram'd, after the manner of our antient Authors. In it, a poor Philoſopher, of a mean figure, accoſts one of the powerfulleſt, wittieſt, handſomeſt, and richeſt Noblemen of the time, as he is walking leiſurely towards the Temple. "You are going then, ſays he, (calling him "by his plain name) to pay your Devotions "yonder at the Temple? I am ſo. "But with an Air methinks, as if ſome Thought "perplex'd you. What is there in the Caſe "which ſhou'd perplex one? The Thought

" perhaps of your Petitions, and the Conſider-
" ation what Vows you had beſt offer to the
" Deity. Is that ſo difficult? Can any one
" be ſo fooliſh as to aſk of Heaven what is not
" for his *Good?* Not, if he underſtands what
" his *Good* is. Who can miſtake it, if he
" has commom Senſe, and knows the difference
" between Proſperity and Adverſity? 'Tis
" *Proſperity* therefore you wou'd pray for.
" Undoubtedly. For inſtance, that abſolute So-
" vereign, who commands all things by virtue
" of his immenſe Treaſures, and governs by
" his ſole Will and Pleaſure, him you think
" *proſperous*, and his State *happy*."

WHILST I am copying this (for 'tis no more indeed than a borrow'd Sketch from one of thoſe Originals before-mention'd) I ſee a thouſand Ridicules ariſing from the Manner, the Circumſtances and Action it-ſelf, compar'd with modern Breeding and Civility.—Let us therefore mend the matter, if poſſible, and introduce the ſame Philoſopher, addreſſing himſelf in a more obſequious manner, to *his Grace*, *his Excellency*, or *his Honour;* without failing in the leaſt tittle of the Ceremonial. Or let us put the Caſe more favourably ſtill for our *Man of Letters.* Let us ſuppoſe him to be *incognito*, without the leaſt appearance of a Character, which in our Age is ſo little recommending.

Let his Garb and Action be of the more modiſh ſort, in order to introduce him better, and gain him Audience. And with theſe Advantages and Precautions, imagine ſtill in what manner he muſt accoſt this Pageant of State, if at any time he finds him at leiſure, walking in the Fields alone, and without his Equipage. Conſider how many Bows, and ſimpering Faces! how many Preludes, Excuſes, Compliments!—Now put *Compliments*, put *Ceremony* into a *Dialogue*, and ſee what will be the Effect!

THIS is the plain *Dilemma* againſt that antient manner of Writing, which we can neither well imitate, nor tranſlate; whatever Pleaſure or Profit we may find in reading thoſe Originals. For what ſhall we do in ſuch a Circumſtance? What if the Fancy takes us, and we reſolve to try the Experiment in modern Subjects? See the Conſequence!—If we avoid Ceremony, we are unnatural: if we uſe it, and appear as we naturally are, as we ſalute, and meet, and treat one another, we hate the Sight.—What's this but *hating our own Faces?* Is it the *Painter's* Fault? Shou'd he paint falſly, or affectedly; mix Modern with Antient, join Shapes prepoſterouſly, and betray his Art? If not; what Medium is there? What remains for him, but to throw away the Pencil?——No more deſigning after the Life: no more *Mirrour-Writing*, or perſonal Repreſentation of any kind whatever.

THUS *Dialogue* is at an end. The Antients cou'd ſee their own Faces? but we can't. And why this? Why, but becauſe we have leſs Beauty: For ſo our Looking-Glaſs can inform us.———Ugly Inſtrument! And for this reaſon to be hated.——Our Commerce and manner of Converſation, which we think the politeſt imaginable, is ſuch, it ſeems, as we our-ſelves can't endure to ſee repreſented to the Life. 'Tis here, as in our real Portraitures, particularly thoſe at full Length, where the poor Pencil-man is put to a thouſand ſhifts, whilſt he ſtrives to dreſs us in affected Habits, ſuch as we never wore; becauſe ſhou'd he paint us in thoſe we really wear, they wou'd of neceſſity make the Piece to be ſo much more ridiculous, as it was more natural, and reſembling.

THUS much for *Antiquity*, and thoſe Rules of Art, thoſe *Philoſophical Sea-Cards*, by which [illegible] the adventurous Genius's of the Times were wont to ſteer their Courſes, and govern their impetuous Muſe. Theſe were the CHARTAE of our *Roman* Maſter-Poet, and theſe the Pieces Horace of Art, the *Mirrours*, the *Exemplars* he bids us place before our Eyes

*————*Vos Exemplaria Græca*
Nocturna verſate manu, verſate diurna.

And thus Poetry and the *Writer's* Art, as in many reſpects it reſembles the *Statuary's* and the *Painter's*, ſo in this more particularly, that it has its original *Draughts* and *Models* for Study and Practice; not for Oſtentation, to be ſhown abroad, or copy'd for publick view. Theſe are the antient *Buſts*; the *Trunks* of Statues; the Pieces of *Anatomy*; the maſterly rough *Drawings* which are kept within; as the ſecret Learning, the Myſtery, and fundamental Knowledge of the Art. There is this eſſential difference however between the Artiſts of each kind; that they who deſign merely after *Bodys*, and form the Graces of this ſort, can never, with all their Accuracy, or Correctneſs of Deſign, be able to reform themſelves, or grow a jot more ſhapely in their Perſons. But for thoſe Artiſts who copy from another Life, who ſtudy the Graces and Perfections of *Minds*, and are real Maſters of thoſe Rules which conſtitute this latter Science; 'tis impoſſible they ſhou'd fail of being themſelves improv'd, and amended in their *better Part.*

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* Hor. de Arte Poet. *v.* 268.

I MUST confeſs there is hardly any where to be found a more inſipid Race of Mortals, than thoſe whom we Moderns are contented to call *Poets*, for having attain'd the chiming Faculty of a Language, with an injudicious random uſe of Wit and Fancy. But for the Man, who truly and in a juſt ſenſe deſerves the Name of *Poet*, and who as a real Maſter, or Architect in the kind, can deſcribe both *Men* and *Manners*, and give to an *Action* its juſt body and Proportions; he will be found, if I miſtake not, a very different Creature. Such a *Poet* is indeed a ſecond *Maker;* a juſt PROMETHEUS, under JOVE. Like that Sovereign Artiſt or univerſal Plaſtick Nature, he forms *a Whole*, coherent and proportion'd in it-ſelf, with due Subjection and Subordinacy of conſtituent Parts. He notes the Boundarys of the Paſſions, and knows their exact *Tones* and *Meaſures;* by which he juſtly repreſents them, marks *the Sublime* of Sentiments and Action, and diſtinguiſhes *the Beautiful* from *the Deform'd*, *the Amiable* from *the Odious*. The moral Artiſt, who can thus imitate the Creator, and is thus knowing in the inward Form and Structure of his Fellow-Creature, will hardly, I preſume, be found unknowing in *Himſelf*, or at a loſs in thoſe Numbers which make the Harmony of a Mind. For *Knavery* is mere *Diſſonance* and *Diſproportion*. And tho Villains may have ſtrong *Tones* and natural Capacitys of Action; 'tis impoſſible that * true *Judgment* and *Ingenuity* ſhou'd reſide, where *Harmony* and *Honeſty* have no being.

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* The Maxim will hardly be diſprov'd by Fact or Hiſtory, either in reſpect of Philoſophers themſelves, or others who were the great Genius's or Maſters in the Liberal Arts. The Characters of the two beſt *Roman* Poets are well known. Thoſe of the antient *Tragedians* no leſs. And the great Epick Maſter, tho of an obſcure and remoter Age, was ever preſum'd to be far enough from a vile or knaviſh Character. The *Roman* as well as the *Grecian* Orator was true to his Country; and died in like manner a Martyr for its Liberty. And thoſe Hiſtorians who are of higheſt value, were either in a private Life *approv'd good Men*, or noted ſuch by their Actions in the Publick. As for Poets in particular (ſays the learned and wiſe STRABO) "Can we poſſibly imagine, that "the Genius, Power, and Excellence of a real *Poet* conſiſts in ought "elſe than the juſt *Imitation* of Life, in form'd Diſcourſe and Numbers? But how ſhou'd he be that juſt *Imitator* of Life, whilſt he himſelf "knows not its Meaſures, nor how to guide himſelf by Judgment and "Underſtanding? For we have not ſurely the ſame Notion of the Poet's "Excellence as of the ordinary Craftſman's, the Subject of whoſe Art "is ſenſeleſs Stone or Timber, without Life, Dignity, or Beauty: whilſt "the Poet's Art turning principally on Men and Manners, he has his "Virtue and Excellence, *as Poet*, naturally annex'd to human Excel"lence, and to the Worth and Dignity of Men. Inſomuch that 'tis "impoſſible he ſhou'd be a great and worthy Poet, who is not firſt a "worthy and good Man." Ὀυ γάρ οὔτω φαμὲν τὴν τῶν Ποιητῶν ἀρετὴν ὡς ἢ τεκτόνων ἢ χαλκέων, &c. ἡ δὲ ποιητοῦ συνέζευκται τῇ τοῦ Ἀνθρώπου· καὶ οὐχ οἷόν τε ἀγαθὸν γενέσθαι ποιητὴν, μὴ πρότερον γενηθέντα ἄνδρα ἀγαθόν. Lib. 1. See *below* pag. 278, 337. and 350, 351. in the Notes. And VOL. III. *pag.* 247, 248, 249, 273, 282.

BUT having enter'd thus ſeriouſly into the Concerns of *Authors*, and ſhewn their chief Foundation and Strength, their preparatory Diſcipline, and qualifying Method of *Self-Examination*; 'tis fit, ere we diſcloſe this *Myſtery* any further, we ſhou'd conſider the Advantages or Diſadvantages our Authors may poſſibly meet with, *from abroad*: and how far their Genius may be depreſs'd or rais'd by any external Cauſes, ariſing from the Humour or Judgment of the *World*.

WHATEVER it be which influences in this reſpect, muſt proceed either from the GRANDEES and *Men in Power*, the CRITICKS and *Men of Art*, or the PEOPLE themſelves, *the common Audience*, and *mere Vulgar*. We ſhall begin therefore with the *Grandees*, and pretended Maſters of the World: taking the liberty, in favour of Authors, to beſtow ſome *Advice* alſo on theſe high Perſons; if poſſibly they are diſpos'd to receive it in ſuch a familiar way as this.

PART II.

SECT. I.

AS uſual as it is with Mankind to act abſolutely by Will and Pleaſure, without regard to Counſel, or the rigid Method of Rule and Precept; it muſt be acknowledg'd nevertheleſs, that the good and laudable Cuſtom of *aſking Advice*, is ſtill upheld, and kept in faſhion, as a matter of fair Repute, and honourable Appearance: Inſomuch that even Monarchs, and abſolute Princes themſelves, diſdain not, we ſee, to make profeſſion of the Practice.

'Tis, I preſume, on this account, that the Royal Perſons are pleas'd, on publick Occaſions, to make uſe of the noted Style of WE and US. Not that they are ſuppos'd to have any *Converſe with Themſelves*, as being endow'd with the Privilege of becoming *Plural*, and enlarging their Capacity, in the manner above deſcrib'd. Single and abſolute Perſons in Government, I'm ſenſible, can hardly be conſider'd as any other than *ſingle* and *abſolute* in Morals. They have no *Inmate*-Controuler to cavil with 'em, or diſpute their Pleaſure. Nor have they, from any Practice *abroad*, been able at any time to learn the way of being free and familiar with themſelves, *at home*. INCLINATION and WILL in ſuch as theſe, admit as little Reſtraint or Check in private Meditation as in publick Company. The World, which ſerves as a Tutor to Perſons of an inferior rank, is ſubmiſſive to theſe *Royal Pupils*; who from their earlieſt days are us'd to ſee even their *Inſtructors* bend before 'em, and hear every thing aplauded which they themſelves perform.

FOR fear therefore, leſt their Humour merely, or the Caprice of ſome Favourite, ſhou'd be preſum'd to influence 'em, when they come to years of princely Diſcretion, and are advanc'd to the Helm of Government; it has been eſteem'd a neceſſary Decency to ſummon certain *Adviſers by Profeſſion*, to aſſiſt as Attendants to the *ſingle Perſon*, and be join'd with him in his written Edicts, Proclamations, Letters-Patent, and other Inſtruments of Regal Power. For this uſe, *Privy-Counſellors* have been erected; who being Perſons of conſiderable Figure and wiſe Aſpect, cannot be ſuppos'd to ſtand as ſtatues or mere Cyphers in the Government, and leave the Royal Acts erroneouſly and falſly deſcrib'd to us in the Plural Number; when, at the bottom, a *ſingle Will* or *Fancy* was the ſole Spring and Motive.

FOREIGN Princes indeed have moſt of 'em that unhappy Prerogative of acting *unadviſedly* and *wilfully* in their national Affairs: But 'tis known to be far otherwiſe with the legal and juſt Princes of our Iſland. They are ſurrounded with the beſt of *Counſellors*, the LAWS. They adminiſter Civil Affairs by Legal Officers, who have the Direction of their Publick Will and Conſcience: and they annually receive *Advice* and *Aid*, in the moſt effectual manner, from their good People. To this wiſe Genius of our Conſtitution we may be juſtly ſaid to owe our wiſeſt and beſt Princes; whoſe High Birth or Royal Education cou'd not alone be ſuppos'd to have given 'em that happy Turn: ſince by experience we find, that thoſe very Princes, from whoſe Conduct the World abroad, as well as We at home, have reap'd the greateſt Advantages, were ſuch as had the moſt controverted Titles; and in their youth had ſtood in the remoter Proſpects of Regal Power, and liv'd the neareſt to a private Life.

Henry 4.
Charles 2.

OTHER Princes we have had, who tho difficult perhaps in receiving Counſel, have been eminent in the Practice of applying it to others. They have liſted themſelves *Adviſers* in form, and by publiſhing their admonitory Works, have added to the number of thoſe, whom in this Treatiſe we have preſum'd to criticize. But our Criticiſm being withal an Apology for *Authors*, and a Defence of the *literate* Tribe; it cannot be thought amiſs in us, to join the Royal with the Plebeian Penmen, in this common Cauſe.

'TWOU'D be a hard Caſe indeed, ſhou'd the Princes of our Nation refuſe to countenance the induſtrious Race of *Authors*; ſince their Royal Anceſtors, and Predeceſſors, have had ſuch Honour deriv'd to 'em from this Profeſſion. 'Tis to this they owe that bright Jewel of their Crown, purchas'd by a warlike Prince; who having aſſum'd the *Author*, and eſſay'd his Strength in the *polemick* Writings of the School-Divines, thought it an Honour on this account to retain the Title of DEFENDER OF THE FAITH.

Henry VIII

James I

ANOTHER Prince, of a more pacifick Nature and fluent Thought, ſubmitting *Arms* and martial Diſcipline to *the Gown*; and canfiding in his princely Science and profound Learning, made his Style and Speech the Nerve and Sinew of his Government. He gave us his Works full of wiſe Exhortation and *Advice* to his Royal Son, as well as of Inſtruction to his good People; who cou'd not without admiration obſerve their *Author*-Sovereign, thus ſtudious and contemplative in their behalf. 'Twas then, one might have ſeen our Nation growing young and docile, with that Simplicity of Heart, which qualify'd 'em to profit like a *Scholar*-People under their Royal *Preceptor*. For with abundant Eloquence he graciouſly gave Leſſons to his Parliament, tutor'd his Miniſters, and edify'd the greateſt Church-men and Divines themſelves; by whoſe Sufferage he obtain'd the higheſt Appellations which cou'd be merited by the acuteſt Wit, and trueſt Underſtanding. From hence the *Britiſh* Nations were taught to own in common a SOLOMON for their joint Sovereign, the Founder of their late compleated Union. Nor can it be doubted that the pious Treatiſe of *Self-Diſcourſe* aſcrib'd to the ſucceeding Monarch, contributed in a great meaſure to his glorious and never-fading Titles of SAINT, and MARTYR.

HOWEVER it be, I wou'd not willingly take upon me to recommend this *Author-Character* to our future Princes. Whatever Crowns or Laurels their renown'd Predeceſſors may have gather'd in this Field of Honour; I ſhou'd think that for the future, the ſpeculative Province might more properly be committed to private Heads. 'Twou'd be a ſufficient Encouragement to the learned World, and a ſure Earneſt of the Increaſe and Flouriſhing of Letters in our Nation, if its Sovereigns wou'd be contented to be the Patrons of Wit, and vouchſafe to look graciouſly on the ingenious Pupils of Art. Or were it the Cuſtom of their Prime-Miniſters, to have any ſuch regard; it wou'd of it-ſelf be ſufficient to change the Face of Affairs. A ſmall degree of Favour wou'd inſure the Fortunes of a diſtreſs'd and ruinous Tribe, whoſe forlorn Condition has help'd to draw Diſgrace upon *Arts* and *Sciences*, and kept 'em far off from that Politeneſs and Beauty, in which they wou'd ſoon appear, if the aſpiring Genius of our Nation were forwarded by the leaſt Care or Culture.

THERE ſhou'd not, one wou'd think, be any need of Courtſhip or Perſuaſion to engage our *Grandees* in the Patronage of Arts and Letters. For in our Nation, upon the foot Things ſtand, and as they are likely to continue; 'tis not difficult to foreſee that Improvements will be made in every Art and Science. The

MUSES will have their Turn; and with or without their MAECENAS's will grow in Credit and Eſteem; as they arrive to greater Perfection, and excel in every kind. There will ariſe ſuch *Spirits* as wou'd have credited their Court-Patrons, had they found any ſo wiſe as to have ſought 'em out betimes, and contributed to their riſing Greatneſs.

'TIS ſcarce a quarter of an Age ſince ſuch a happy Balance of Power was ſettled between our Prince and People, as has firmly ſecur'd our hitherto precarious Libertys, and remov'd from us the Fear of Civil Commotions, Wars and Violence, either on account of Religion and Worſhip, the Property of the Subject, or the contending Titles of the Crown. But as the greateſt Advantages of this World are not to be bought at eaſy Prices; we are ſtill at this moment expending both our Blood and Treaſure, to ſecure to our-ſelves this ineſtimable Purchaſe of our *Free Government* and *National Conſtitution*. And as happy as we are in this Eſtabliſhment at home; we are ſtill held in a perpetual Alarm by the Aſpect of Affairs abroad, and by the Terror of that Power, which ere Mankind had well recover'd the Miſery of thoſe barbarous Ages conſequent to the *Roman* Yoke, has again threaten'd the World with a

Univerſal Monarchy, and a new Abyſs of Ignorance and Superſtition.

THE BRITISH MUSES, in this Dinn of Arms, may well lie abject and obſcure; eſpecially being as yet in their mere Infant-State. They have hitherto ſcarce arriv'd to any-thing of Shapelineſs or Perſon. They liſp as in their Cradles: and their ſtammering Tongues, which nothing beſides their Youth and Rawneſs can excuſe, have hitherto ſpoken in wretched Pun and Quibble. Our *Dramatick* SHAKESPEAR, our FLETCHER, JOHNSON, and our *Epick* MILTON preſerve this Style. And even a latter Race, ſcarce free of this Infirmity, and aiming at a falſe *Sublime*, with crouded *Simile*, and *mix'd Mataphor*, (the Hobby-Horſe, and Rattle of the MUSES) entertain our raw Fancy, and unpractis'd Ear; which has not as yet had leiſure to form it-ſelf, and become * truly *muſical*.

BUT thoſe reverend Bards, rude as they were, according to their Time and Age, have provided us however with the richeſt Ore. To their eternal Honour they have withal been the firſt of EUROPEANS, who ſince the GOTHICK *Model* of Poetry, attempted to throw off the horrid Diſcord of jingling Rhyme. They have aſſerted antient *Poetick Liberty*, and have happily broken the Ice for thoſe who are to follow 'em; and who treading in their Footſteps, may at leiſure poliſh our Language, lead our Ear to finer Pleaſure, and find out the true *Rhythmus*, and harmonious Numbers, which alone can ſatisfy a juſt Judgment, and *Muſe-like* Apprehenſion.

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* VOL. III. *p*. 263, 264.

'Tis evident, our natural Genius ſhines above that airy neighbouring Nation; of whom, however, it muſt be confeſs'd, that with truer Pains and Induſtry, they have ſought *Politeneſs*, and ſtudy'd to give the MUSES their due Body and Proportion, as well as the natural Ornaments of Correctneſs, Chaſtity, and Grace of Style. From the plain Model of the Antients, they have rais'd a noble * *Satiriſt*. In the *Epick* Kind their Attempts have been leſs ſucceſsful. In the *Dramatick* they have been ſo happy, as to raiſe their Stage to as great Perfection, as the Genius of their Nation will permit. But the high Spirit of *Tragedy* can ill ſubſiſt where the *Spirit of Liberty* is wanting. The Genius of this Poetry conſiſts in the lively Repreſentation of the Diſorders and Miſery of *the Great*; to the end that *the People* and thoſe of *a lower Condition* may be taught the better to content themſelves with privacy, enjoy their ſafer State, and prize the Equality and Juſtice of their *Guardian* LAWS. If this be found agreeable to the juſt *Tragick Model*, which the Antients have deliver'd to us; 'twill eaſily be conceiv'd how little ſuch a Model is proportion'd to the Capacity or Taſte of thoſe, who in a long Series of Degrees, from the loweſt Peaſant to the high Slave of Royal Blood, are taught to idolize the next in Power above 'em, and think nothing ſo adorable as that unlimited Greatneſs, and tyrannick Power, which is rais'd at *their own* Expence, and exercis'd over *themſelves*.

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* BOILEAU.

'TIS eaſy, on the other hand, to apprehend the Advantages of our BRITAIN in this particular; and what effect its eſtabliſh'd Liberty will produce in every thing which relates to *Art;* when *Peace* returns to us on theſe happy Conditions. 'Twas the Fate of ROME to have ſcarce an intermediate Age, or ſingle Period of Time, between the Riſe of Arts and Fall of Liberty. No ſooner had that Nation begun to loſe the Roughneſs and Barbarity of their Manners, and learn of GREECE to form their *Heroes*, their *Orators* and *Poets* on a right Model, than by their unjuſt Attempt upon the Liberty of the World, they juſtly loſt their own. With their Liberty they loſt not only their Force of Eloquence, but even their Style and Language it-ſelf. The *Poets* who afterwards

wards aroſe among them, were mere unnatural and forc'd Plants. Their *Two* moſt accompliſh'd, who came laſt, and clos'd the Scene, were plainly ſuch as had ſeen the Days of Liberty, and felt the ſad Effects of its Departure. Nor had theſe been ever brought in play, otherwiſe than thro' the Friendſhip of the fam'd MAECENAS, who turn'd a * Prince naturally cruel and barbarous to the Love and Courtſhip of the MUSES. Theſe *Tutoreſſes* form'd in their Royal Pupil a new Nature. They taught him how to charm Mankind. They were more to him than his Arms or mlitary Virtue; and, more than *Fortune* herſelf, aſſiſted him in his Greatneſs, and made his uſurp'd Dominion ſo inchanting to the World, that it cou'd ſee without regret its Chains of Bondage firmly riveted. The corrupting Sweets of ſuch a poiſonous Government were not indeed long-liv'd. The Bitter ſoon ſucceeded. And, in the iſſue, the World was forc'd to bear with patience thoſe natural and genuine Tyrants, who ſucceeded to this ſpecious Machine of Arbitrary and Univerſal Power.

AND now that I am fall'n unawares into ſuch profound Reflections on the Periods of Government, and the Flouriſhing and Decay of *Liberty* and *Letters;* I can't be contented to conſider merely of the Inchantment which wrought ſo powerfully upon Mankind, when firſt this Univerſal Monarchy was eſtabliſh'd. I muſt wonder ſtill more, when I conſider how after the Extinction of this CAESAREAN and CLAUDIAN Family, and a ſhort Interval of Princes rais'd and deſtroy'd with much Diſorder and publick Ruin, the ROMANS ſhou'd regain their periſhing Dominion, and retrieve their ſinking State, by an after-Race of wiſe and able Princes ſucceſſively adopted, and taken from a private State to rule the Empire of the World. They were Men who not only poſſeſs'd the military Virtues, and ſupported that ſort of Diſcipline in the higheſt degree; but as they ſought the Intereſt of the World, they did what was in their power to reſtore *Liberty*, and raiſe again the periſhing *Arts*, and decay'd *Virtue* of Mankind. But the Seaſon was now paſt! The fatal Form of Government was become too natural: And the World, which had bent under it, and was become ſlaviſh and dependent, had neither Power nor Will to help it-ſelf. The only Deliverance it cou'd expect, was from the mercileſs hands of the *Barbarians*, and a total Diſſolution of that enormous Empire and deſpotick Power, which the beſt Hands cou'd not preſerve from being deſtructive to human Nature. For even *Barbarity* and *Gothiciſm* were already enter'd into Arts, ere the Savages had made any Impreſſion on the Empire. All the advantage which a fortuitous and almoſt miraculous Succeſſion of good Princes cou'd procure their highly favour'd Arts and Sciences, was no more than to preſerve during their own time thoſe * periſhing Remains, which had for awhile with difficulty ſubſiſted, after the Decline of *Liberty*. Not a Statue, not a Medal, not a tolerable Piece of Architecture cou'd ſhew itſelf afterwards. Philoſophy, Wit and Learning, in which ſome of thoſe good Princes had themſelves been ſo renown'd, fell with them: and Ignorance and Darkneſs overſpread the World, and fitted it for the *Chaos* and Ruin which enſu'd.

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* *Infra*, p. 269, 270. in the Notes.

WE ARE now in an Age when LIBERTY is once again in its Aſcendent. And we are our-ſelves the happy Nation, who not only enjoy it at home, but by our Greatneſs and Power give Life and Vigour to it abroad; and are the Head and Chief of the EUROPEAN *League*, founded on this *Common Cauſe*. Nor can it, I preſume, be juſtly fear'd that we ſhou'd loſe this noble Ardour, or faint under the glorious Toil; tho, like antient GREECE, we ſhou'd for ſucceeding Ages be contending with a foreign Power, and endeavouring to reduce the Exorbitancy of *a Grand Monarch.* 'Tis with us at preſent, as with the *Roman* People in thoſe * early Days, when they wanted only repoſe from Arms to apply themſelves to the Improvement of Arts and Studys. We ſhou'd, in this caſe, need no ambitious Monarch to be allur'd, by hope of Fame or ſecret views of Power, to give Penſions abroad, as well as at home, and purchaſe Flattery from every Profeſſion and Science. We ſhou'd find a better Fund within ourſelves; and might, without ſuch Aſſiſtance, be able to excel, by our own Virtue and Emulation.

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* *Infra*, p. 239, 341, 342. in the Notes.

Well it wou'd be indeed, and much to the Honour of our *Nobles* and *Princes*, wou'd they freely help in this Affair; and by a judicious Application of their Bounty, facilitate this happy Birth, of which I have ventur'd to ſpeak in a prophetick Style. 'Twou'd be of no ſmall advantage to 'em during their Life; and wou'd more than all their other Labours procure 'em an immortal Memory. For they muſt remember that their Fame is in the hands of *Penmen*; and that the greateſt Actions loſe their Force, and periſh in the cuſtody of unable and mean Writers.

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* *Serus enim Græcis admovit acumina Chartis;*
Et poſt Punica Bella quietus, quærere cœpit,
Quid Sophocles et Theſpis et Æſchylus utile ferrent.
Hor. Epiſt. 1. Lib. 2.

LET a Nation remain ever ſo rude or barbarous, it muſt have its *Poets*, *Rhapſoders*, *Hiſtoriographers*, *Antiquarys* of ſome kind or other, whoſe buſineſs it will be to recount its remarkable Tranſactions, and record the Atchievements of its *Civil* and *Military* Heroes. And tho *the Military Kind* may happen to be the furtheſt remov'd from any acquaintance with *Letters*, or the MUSES; they are yet, in reality, the moſt intereſted in the Cauſe and Party of theſe *Remembrancers*. The greateſt ſhare of Fame and Admiration falls naturally on the *arm'd* Worthys. The Great *in Council* are ſecond in the MUSES Favour. But if worthy poetick *Genius's* are not found, nor able Penmen rais'd, to rehearſe the Lives, and celebrate the high Actions of great Men, they muſt be traduc'd by ſuch *Recorders* as Chance preſents. We have few modern Heroes, who like XENOPHON or CAESAR can write their own *Commentarys*. And the raw *Memoir*-Writings and unform'd Pieces of modern Stateſmen, full of their intereſted and private Views, will in another Age be of little ſervice to ſupport their Memory or Name; ſince already the World begins to ſicken with the Kind. 'Tis the learn'd, the able, and diſintereſted *Hiſtorian*, who takes place at laſt. And when the ſignal *Poet*, or *Herald of Fame* is once heard, the inferior Trumpets ſink in Silence and Oblivion.

But ſuppoſing it were poſſible for the *Hero* or *Stateſman*, to be abſolutely unconcern'd for his Memory, or what came after him; yet for the preſent merely, and during his own time, it muſt be of importance to him to ſtand fair with the Men of Letters and Ingenuity, and to have the Character and Repute of being favourable to their Art. Be the illuſtrious Perſon ever ſo high or awful in his Station; he muſt have Deſcriptions made of him, in Verſe, and Proſe, under feign'd, or real Appellations. If he be omitted in ſound *Ode*, or lofty *Epick*; he muſt be ſung at leaſt in *Doggrel* and plain *Ballad*. The People will needs have his *Effigies*; tho they ſee his Perſon ever ſo rarely: And if he refuſes to ſit to the good Painter, there are others who, to oblige the Publick, will take the Deſign in hand. We ſhall take up with what preſents; and rather than be without the illuſtrious Phyſiognomy of our great Man, ſhall be contented to ſee him portraitur'd by the Artiſt who ſerves to illuſtrate Prodigys in *Fairs*, and adorn heroick *Sign-Poſts*. The ill Paint of this kind cannot, it's true, diſgrace his Excellency; whoſe Privilege it is, in common with the

Royal Iſſue, to be rais'd to this degree of Honour; and to invite the Paſſenger or Traveller by his ſignal Repreſentative. 'Tis ſuppos'd in this Caſe, that there are better Pictures current of the Hero; and that ſuch as theſe, are no true or favourable Repreſentations. But in another ſort of Limning, there is great danger leſt the Hand ſhou'd diſgrace the Subject. Vile *Encomiums*, and wretched *Panegyricks* are the worſt of *Satirs*: And when ſordid and low Genius's make their Court ſucceſsfully in one way, the generous and able are apteſt to revenge it in another.

ALL THINGS conſider'd, as to the Intereſt of our *Potentates* and GRANDEES, they appear to have only this Choice left 'em; either wholly, if poſſible, to ſuppreſs *Letters*; or give a helping hand towards their Support. Wherever the *Author*-Practice and *Liberty of the Pen* has in the leaſt prevail'd, the Governors of the State muſt be either conſiderable Gainers, or Sufferers by its means. So that 'twou'd become them either, by a right *Turkiſh* Policy, to ſtrike directly at the *Profeſſion*, and overthrow the very *Art* and *Myſtery* it-ſelf, or with Alacrity to ſupport and encourage it, in the right manner, by a generous and *impartial* regard to Merit.

To act narrowly, or by halves; or with indifference and coolneſs; or fantaſtically, and by humour merely; will ſcarce be found to turn to their account. They muſt do Juſtice; that Juſtice may be done them, in return. 'Twill be in vain for our ALEXANDERS to give orders that none beſides a LYSIPPUS ſhou'd make their Statue, nor any beſides an APELLES ſhou'd draw their Picture. Inſolent Intruders will do themſelves the honour to practiſe on the Features of theſe Heroes. And a vile CHAERILUS, after all, ſhall, with their own Conſent perhaps, ſupply the room of a deſerving and noble Artiſt.

IN a Government where *the People* are Sharers in Power, but no Diſtributers or Diſpenſers of Rewards, they expect it of their *Princes* and *Great Men*, that they ſhou'd ſupply the generous Part; and beſtow Honour and Advantages on thoſe from whom the Nation it-ſelf may receive Honour and Advantage. 'Tis expected that they who are high and eminent in the *State*, ſhou'd not only provide for its neceſſary Safety and Subſiſtence, but omit nothing which may contribute to its Dignity and Honour. The *Arts* and *Sciences* muſt not be left *Patron-leſs*. The Publick it-ſelf will join with the good Wits and Judges, in the reſentment of ſuch a Neglect. 'Tis no ſmall advantage, even in *an abſolute Government*, for a Miniſtry to have *Wit* on their ſide, and engage the Men of Merit in this kind to be their Well-wiſhers and Friends. And in thoſe *States* where ambitious Leaders often contend for the ſupreme Authority, 'tis a conſiderable advantage to the ill Cauſe of ſuch Pretenders, when they can obtain a Name and Intereſt with the Men of Letters. The good Emperor TRAJAN, tho himſelf no mighty Scholar, had his due as well as an AUGUSTUS; and was as highly celebrated for his Munificence, and juſt Encouragement of every Art and Virtue. And CAESAR, who cou'd write ſo well himſelf, and maintain'd his Cauſe by Wit as well as Arms, knew experimentally what it was to have even a CATULLUS his Enemy: and tho laſh'd ſo often in his Lampoons, continu'd to forgive and court him. The Traitor knew the Importance of this *Mildneſs*. May none who have the ſame Deſigns, underſtand ſo well the advantages of ſuch a Conduct! I wou'd have requir'd only this one Defect in CAESAR's Generoſity, to have been ſecure of his never riſing to Greatneſs, or enſlaving his native Country. Let him have ſhewn a Ruggedneſs and Auſterity towards free Genius's, or a neglect or Contempt towards Men of Wit; let him have truſted to his *Arms*, and declar'd againſt *Arts* and *Letters;* and he wou'd have prov'd a ſecond MARIUS, or a CATILINE of meaner Fame, and Character.

'TIS, I know, the Imagination of ſome who are call'd *Great Men*, that in regard of their high Stations they may be eſteem'd to pay a ſufficient Tribute to Letters, and diſcharge themſelves as to their own part in particular; if they chuſe indifferently any Subject for their Bounty; and are pleas'd to confer their Favour either on ſome one Pretender to Art, or promiſcuouſly to ſuch of the Tribe of Writers, whoſe chief Ability has lain in making their court well, and obtaining to be introduc'd to their Acquaintance. This they think ſufficient to inſtal them *Patrons of Wit*, and Maſters of the *literate Order*. But this Method will of any other the leaſt ſerve their Intereſt or Deſign. The ill placing of Rewards is a double Injury to Merit; and in every Cauſe or Intereſt, paſſes for worſe than mere Indifference or Neutrality. There can be no Excuſe for making an ill Choice. Merit in every kind is eaſily diſcover'd, when ſought. The Publick it-ſelf fails not to give ſufficient indication; and points out thoſe *Genius's* who want only Countenance and Encouragement to become conſiderable. An ingenious Man never ſtarves unknown: and *Great Men* muſt wink hard, or 'twou'd be impoſſible for 'em to miſs ſuch advantageous Opportunitys of ſhewing their Generoſity, and acquiring the Univerſal Eſteem, Acknowledgments, and good Wiſhes of the ingenious and learned part of Mankind.

SECT II.

WHAT Judgment therefore we are to form, concerning the Influence of our *Grandees* in matters of Art, and Letters, will eaſily be gather'd from the Reflections already made. It may appear from the very Freedom we have taken in cenſuring theſe *Men of Power*, what little reaſon Authors have to plead 'em as their Excuſe for any Failure in the Improvement of their Art and Talent. For in a free Country, ſuch as ours, there is not any Order or Rank of Men, more free than that of *Writers:* who if they have real Ability and Merit, can fully right themſelves when injur'd; and are ready furniſh'd with Means, ſufficient to make themſelves conſider'd by the Men in higheſt Power.

NOR ſhou'd I ſuſpect the Genius of our Writers, or charge 'em with Meanneſs and Inſufficiency on the account of this Low-ſpiritedneſs which they diſcover; were it not for another ſort of Fear, by which they more plainly betray themſelves, and ſeem conſcious of their own Defect. The CRITICKS, it ſeems, are formidable to 'em. The CRITICKS are the dreadful *Specters*, the *Giants*, the *Enchanters*, who traverſe and diſturb 'em in their Works. Theſe are the Perſecutors, for whoſe ſake they are ready to hide their heads; begging reſcue and protection of all good People; and flying in particular to *the Great*, by whoſe Favour they hope to be defended from this mercileſs *examining* Race. " For what can be " more cruel, than to be forc'd to ſubmit to " the rigorous *Laws of Wit*, and write under " ſuch ſevere *Judges* as are deaf to all Court-" ſhip, and can be wrought upon by no In-" ſinuation or Flattery to paſs by Faults, and " pardon any Tranſgreſſion of *Art?*

To judge indeed of the Circumſtances of a modern *Author*, by the Pattern of his * *Prefaces*, *Dedications*, and *Introductions*, one wou'd think that at the moment when a Piece of his was in hand, ſome Conjuration was forming againſt him, ſome diabolical Powers drawing together to blaſt his Work, and croſs his generous Deſign. He therefore rouzes his Indignation, hardens his Forehead, and with many furious *Defiances* and *Avant*-SATANS! enters on his Buſineſs; not with the leaſt regard to what may juſtly be objected to him in a way of CRITICISM; but with an abſolute Contempt of the *Manner* and *Art* it-ſelf.

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* *Infra*, p. 329, 330. And VOL. III. *p.* 259, 277. in the Notes.

ODI *profanum vulgus et arceo*, was in its time, no doubt, a generous *Defiance*. The *Avant!* was natural and proper in its place; eſpecially where Religion and Virtue were the Poet's Theme. But with our Moderns the Caſe is generally the very Reverſe. And accordingly the *Defiance* or *Avant* ſhou'd run much after this manner: "As for you vulgar Souls, mere *Naturals*, who know no *Art*, were never admitted "into the Temple of Wiſdom, nor ever viſited "the Sanctuarys of Wit or Learning, gather "your-ſelves together from all Parts, and hearken to the Song or Tale I am about to utter. "But for you Men of Science and Underſtanding, who have Ears and Judgment, and can "weigh Senſe, ſcan Syllables, and meaſure "Sounds; You who by a certain *Art* diſtinguiſh "*falſe Thought* from *true*, *Correctneſs* from *Rudeneſs*, and *Bombaſt* and *Chaos* from *Order* and *the* "*Sublime*; Away hence! or ſtand aloof! whilſt I "practiſe upon the Eaſineſs of thoſe mean Capacitys and Apprehenſions, who make the

" moſt numerous Audience, and are the only " competent Judges of my Labours."

'Tis ſtrange to ſee how differently the Vanity of Mankind runs, in different Times and Seaſons. 'Tis at preſent the Boaſt of almoſt every Enterprizer in the Muses Art, " That " by his Genius alone, and a natural Rapidity " of Style and Thought, he is able to carry " all before him; that he plays with his Buſi- " neſs, does things in paſſing, at a venture, " and in the quickeſt period of Time." In the days of Attick *Elegance*, as Works were then truly of another Form and Turn, ſo Workmen were of another Humour, and had their Vanity of a quite contrary kind. They became rather affected in endeavouring to diſcover the pains they had taken to be correct. They were glad to inſinuate how laboriouſly, and with what expence of Time, they had brought the ſmalleſt Work of theirs (as perhaps a ſingle *Ode* or *Satir*, an *Oration* or *Panegyrick)* to its perfection. When they had ſo poliſh'd their Piece, and render'd it ſo natural and eaſy, that it *ſeem'd* only a lucky Flight, a Hit of Thought, or flowing Vein of Humour; they were then chiefly concern'd leſt it ſhou'd *in reality* paſs for ſuch, and their Artifice remain undiſcover'd. They were willing it ſhou'd be known how ſerious their Play was; and how elaborate their Freedom and Facility: that they might ſay as the agreeable and polite Poet, glancing on himſelf,

* *Ludentis ſpeciem dabit et torquebitur*——

And,

——————— † *Ut ſibi quivis*
Speret idem, ſudet multum, fruſtraque laboret
Auſus idem, tantum ſeries juncturaque pollet.

SUCH Accuracy of Workmanſhip requires a CRITICK'S *Eye.* 'Tis loſt upon a vulgar Judgment. Nothing grieves *a real Artiſt* more than that indifference of the Publick, which ſuffers *Work* to paſs *uncriticiz'd.* Nothing, on the other ſide, rejoices him more than the nice View and Inſpection of the accurate *Examiner* and *Judge of Work.* 'Tis the mean *Genius*, the ſlovenly Performer, who knowing nothing of *true Workmanſhip*, endeavours by the beſt outward Gloſs and dazling Shew, to turn the Eye from a direct and ſteddy Survey of his Piece.

WHAT is there which an expert *Muſician* more earneſtly deſires, than to perform his part in the preſence of thoſe who are knowing in his Art? 'Tis to *the Ear* alone he applies himſelf; *the critical*, the nice Ear. Let his Hearers be of what *Character* they pleaſe: Be they naturally auſtere, moroſe, or rigid; no matter, ſo they are *Criticks*, able to cenſure, remark, and ſound every Accord and Symphony. What is there mortifies the good *Painter* more, than when amidſt his admiring Spectators there is not one preſent, who has been us'd to compare the Hands of different Maſters, or has *an Eye* to diſtinguiſh the Advantages or Defects of every Style? Thro' all the inferior Orders of *Mechanicks*, the Rule is found to hold the ſame. In every Science, every Art, the real *Maſters* or *Proficients*, rejoice in nothing more, than in the thorow Search and Examination of their Performances, by all the Rules of Art and niceſt *Criticiſm*. Why therefore (in the MUSES name!) is it not the ſame with our Pretenders to the Writing Art, our *Poets*, and *Proſe-Authors* in every kind? Why in this Profeſſion are we found ſuch *Critick-Haters*, and indulg'd in this unlearn'd Averſion; unleſs it be taken for granted, that as Wit and Learning ſtand at preſent in our Nation, we are ſtill upon the foot of *Empiricks* and *Mountebanks*.

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* Hor. *Epiſt.* 2. *lib.* 2.

† Id de Arte Poet.

FROM theſe Conſiderations, I take upon me abſolutely to condemn the faſhionable and prevailing Cuſtom of inveighing againſt CRITICKS,

TICKS, as the common Enemys, the Peſts, and Incendiarys of the Commonwealth of Wit and Letters. I aſſert, on the contrary, that they are the *Props* and *Pillars* of this Building; and that without the Encouragement and Propagation of ſuch a Race, we ſhou'd remain as GOTHICK *Architects* as ever.

*IN THE weaker and more imperfect Societys of Mankind, ſuch as thoſe compos'd of federate *Tribes*, or mix'd *Colonys*, ſcarce ſettled in their new Seats, it might paſs for ſufficient Good-fortune, if the People prov'd only ſo far Maſters of Language, as to be able to underſtand one another, in order to confer about their Wants, and provide for their common Neceſſitys. Their expos'd and indigent State cou'd not be preſum'd to afford 'em either that full Leiſure, or eaſy Diſpoſition which was requiſite to raiſe 'em to any Curioſity of Speculation. They who were neither ſafe from Violence, nor ſecure of Plenty, were unlikely to engage in unneceſſary Arts. Nor cou'd it be expected they ſhou'd turn their Attention towards the Numbers of their Language, and the harmonious Sounds which they accidentally emitted. But when, in proceſs of time, the

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* As to this, and what remains of the Section, ſee VOL. III. *p.* 136, &c.

Affairs of the Society were ſettled on an eaſy and ſecure Foundation; when *Debates* and *Diſcourſes* on theſe Subjects of common Intereſt, and publick Good, were grown familiar; and the *Speeches* of prime Men, and Leaders, were conſider'd, and compar'd together: there wou'd naturally be obſerv'd not only a more agreeable Meaſure of Sound, but a happier and more eaſy Rangement of Thoughts, in one Speaker, than in another.

IT may be eaſily perceiv'd from hence, that *the Goddeſs* PERSUASION muſt have been in a manner the Mother of *Poetry*, *Rhetorick*, *Muſick*, and the other kindred Arts. For 'tis apparent, that where chief Men, and Leaders had the ſtrongeſt Intereſt *to perſuade;* they us'd the higheſt endeavours *to pleaſe.* So that in ſuch *a State* or *Polity* as has been deſcrib'd, not only the beſt Order of Thought, and Turn of Fancy, but the moſt ſoft and inviting Numbers muſt have been employ'd, to charm *the Publick Ear*, and to incline *the Heart*, by the Agreeableneſs of Expreſſion.

ALMOST all the antient *Maſters* of this ſort were ſaid to have been MUSICIANS. And *Tradition*, which ſoon grew fabulous, cou'd not better repreſent the firſt *Founders* or *Eſtabliſhers* of theſe larger Societys, than as real *Song-*

Songſters, who by the power of their Voice and Lyre, cou'd charm the wildeſt Beaſts, and draw the rude Foreſt's and Rocks into the Form of faireſt Citys. Nor can it be doubted that the ſame *Artiſts*, who ſo induſtriouſly apply'd themſelves to ſtudy the Numbers of *Speech*, muſt have made proportionable Improvements in the Study of mere Sounds and *natural Harmony*; which, of it-ſelf, muſt have conſiderably contributed towards the ſoftning the rude Manners and harſh Temper of their new People.

IF therefore it ſo happen'd in theſe *free* Communitys, made by Conſent and voluntary Aſſociation, that after a-while, the Power of *One*, or of *a Few*, grew prevalent over the reſt; if FORCE took place, and the Affairs of the Society were adminiſter'd without their Concurrence, by the influence of *Awe* and *Terror*: it follow'd, that theſe pathetick Sciences and Arts of Speech were little cultivated, ſince they were of little uſe. But where PERSUASION was the chief means of guiding the Society; where the People were to be convinc'd before they acted; there *Elocution* became conſiderable; there *Orators* and *Bards* were heard; and the chief Genius's and *Sages* of the Nation betook themſelves to the Study of thoſe Arts, by which the People were render'd more treatable in a way of Reaſon and Underſtanding, and be more ſubject to be led by Men of Science and Erudition. The more theſe *Artiſts* courted the Publick, the more they inſtructed it. In ſuch *Conſtitutions* as theſe, 'twas the Intereſt of the Wiſe and Able, that the Community ſhou'd be Judges of Ability and Wiſdom. The high Eſteem of Ingenuity was what advanc'd the Ingenious to the greateſt Honours. And they who roſe by Science, and Politeneſs in the higher Arts, cou'd not fail to promote that *Taſte* and *Reliſh* to which they ow'd their perſonal Diſtinction and Pre-eminence.

HENCE it is that thoſe *Arts* have been deliver'd to us in ſuch perfection, by *free Nations*; who from the Nature of their Government, as from a proper Soil, produc'd the generous Plants: whilſt the mightieſt Bodys and vaſteſt Empires, govern'd by *Force* and *a deſpotick Power*, cou'd, after Ages of Peace and Leiſure, produce no other than what was deform'd and barbarous of the kind.

WHEN the *perſuaſive* Arts were grown thus into repute, and the Power of moving the Affections become the Study and Emulation of the forward *Wits* and aſpiring *Genius's* of the Times; it wou'd neceſſarily happen that many Genius's of equal ſize and ſtrength, tho leſs covetous of publick Applauſe, of Power, or of

Influence over Mankind, wou'd content themſelves with the *Contemplation* merely of theſe enchanting Arts. Theſe they wou'd the better enjoy, the more they refin'd their *Taſte*, and cultivated their *Ear*. For to all Muſick there muſt be an Ear proportionable. There muſt be an Art of *Hearing* found, ere the performing Arts can have their due effect, or any thing exquiſite in the kind be felt or comprehended. The juſt Performers therefore in each Art, wou'd naturally be the moſt deſirous of improving and refining the publick Ear; which they cou'd no way ſo well effect as by the help of thoſe latter *Genius's*, who were in a manner their *Interpreters* to the People; and who by their example taught the Publick to diſcover what was juſt and excellent in each Performance.

HENCE was the Origin of CRITICKS; who, as Arts and Sciences advanc'd, wou'd neceſſarily come withal into repute; and being heard with Satisfaction in their turn, were at length tempted to become *Authors*, and appear in publick. Theſe were honour'd with the Name of *Sophiſts*: A Character which in early times was highly reſpected. Nor did the graveſt *Philoſophers*, who were Cenſors of Manners, and CRITICKS of a higher degree, diſdain to exert their *Criticiſm* in the inferior Arts;

eſpecially in thoſe relating to *Speech*, and the power of *Argument* and *Perſuaſion.*

When ſuch *a Race* as this was once riſen, 'twas no longer poſſible to impoſe on Mankind, by what was ſpecious and pretending. The Publick wou'd be paid in no falſe Wit, or jingling Eloquence. Where the *learned* Criticks were ſo well receiv'd, and *Philoſophers* themſelves diſdain'd not to be of the number; there cou'd not fail to ariſe *Criticks* of an inferior Order, who wou'd ſubdivide the ſeveral Provinces of this Empire. *Etymologiſts*, *Philologiſts*, *Grammarians*, *Rhetoricians*, and others of conſiderable note, and eminent in their degree, wou'd every where appear, and vindicate the Truth and Juſtice of their Art, by revealing the hidden Beautys which lay in the Works of juſt *Performers;* and by expoſing the weak Sides, falſe Ornaments, and affected Graces of mere *Pretenders.* Nothing of what we call *Sophiſtry* in Argument, or *Bombaſt* in Style; nothing of the *effeminate* Kind, or of the falſe *Tender*, the pointed *Witticiſm*, the disjointed *Thought*, the crouded *Simile*, or the mix'd *Metaphor*, cou'd paſs even on the common Ear: whilſt the Notarys, the Expositors, and Prompters above-mention'd, were every where at hand, and ready to explode the *unnatural Manner.*

'TIS eaſy to imagine, that amidſt the ſeveral Styles and Manners of Diſcourſe or Writing, the eaſieſt attain'd, and earlieſt practis'd, was the *Miraculous*, the *Pompous*, or what we generally call the SUBLIME. *Aſtoniſhment* is of all other Paſſions the eaſieſt rais'd in raw and unexperienc'd Mankind. Children in their earlieſt Infancy are entertain'd in this manner: And the known way of pleaſing ſuch as theſe, is to make 'em wonder, and lead the way for 'em in this Paſſion, by a feign'd Surprize at the miraculous Objects we ſet before 'em. The beſt Muſick of *Barbarians* is hideous and aſtoniſhing Sounds. And the fine Sights of *Indians* are enormous Figures, various odd and glaring Colours, and whatever of that ſort is amazingly beheld, with a kind of Horror and Conſternation.

IN Poetry and ſtudy'd Proſe, the *aſtoniſhing* Part, or what commonly paſſes for *Sublime*, is form'd by the variety of Figures, the multiplicity of * Metaphors, and by quitting as much as poſſible the natural and eaſy way of Expreſſion, for that which is moſt unlike to Humanity, or ordinary Uſe. This the Prince of Criticks aſſures us to have been the Manner of the earlieſt Poets, before the Age of HOMER; or till ſuch time as this Father-Poet came into Repute, who depos'd that ſpurious Race, and gave riſe to a legitimate and genuine Kind. He retain'd only what was decent of the *figurative* or *metaphorick* Style, introduc'd the *natural* and *ſimple*; and turn'd his thoughts towards the real Beauty of Compoſition, the Unity of Deſign, the Truth of Characters, and the juſt Imitation of Nature in each particular.

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* Λέξεως δὲ ἀρετὴ σαφῆ ϗ μὴ ταπεινὴν εἶναι. Σαφεστάτη μὲν οὖν ἐστιν ἡ ἐκ τῶν κυρίων ὀνομάτων, ἀλλὰ ταπεινή. * * * Σεμνὴ δὲ ϗ ἐξαλλάττουσα τὸ ἰδιωτικὸν, ἡ τοῖς ξενικοῖς κεχρημένη Ξενικὸν δὲ λέγω, γλῶτταν, ϗ μεταφορὰν, ϗ ἐπέκτασιν, ϗ πᾶν τὸ παρὰ τὸ κύριον. Ἀλλ' ἄν τις ἅμα ἅπαντα τὰ τοιαῦτα ποιήσῃ, ἢ αἴνιγμα ἔσται, ἢ βαρβαρισμός. Ἂν μὲν οὖν ἐκ μεταφορῶν, αἴνιγμα· ἐὰν

ἐὰν δὲ ἐκ γλωτ̃ῶν, ϗ βαρβαρισμός. Ariſt. de Poet. cap 22. This the ſame Maſter-Critick explains further in his *Rhetoricks*, Lib. 3. cap. 1. where he refers to theſe Paſſages of his *Poeticks*. Ἐπεὶ δὲ οἱ Ποιηταὶ λέγοντες εὐήθη, διὰ τὴν λέξιν ἐδόκȣν πορίσασθαι τὴν δὲ τὴν δόξαν, διὰ τȣ̃το ποιητικὴ πρώτη ἐγένετο λέξις, * * * * ϗ νῦν ἔτι οἱ πολλοὶ τῶν ἀπαιδεύτων, τȣ̀ς τοιȣ́τȣς οἴονται διαλέγεσθαι κάλλιστα· τȣ̃το δ' ȣ̓κ ἔστιν. * * * Οὐδὲ γὰρ οἱ τὰς τραγῳδίας ποιȣ̃ντες, ἔτι χρῶνται τὸν αὐτὸν τρόπον. Ἀλλ' ὥσπερ ϗ ἐκ τῶν τετραμέτρων εἰς τὸ ἰαμβεῖον μετέβησαν, διὰ τὸ τῷ λόγῳ τȣ̃το τῶν μέτρων ὁμοιότατον εἶναι τῶν ἄλλων· ȣ̔́τω ϗ τῶν ὀνομάτων ἀφήκασιν, ὅσα παρὰ τὴν διάλεκτόν ἐστιν· * * * Καὶ ἔτι νῦν οἱ τὰ ἑξάμετρα ποιȣ̃ντες, ἀφήκασι. Διὸ γελοῖον μιμεῖσθαι τȣ́τȣς, οἱ αὐτοὶ ȣ̓κ ἔτι χρῶνται ἐκείνῳ τῷ τρόπῳ. That among the early Reformers of this *Bombaſtick* Manner, he places HOMER as the Chief, we may ſee eaſily in his *Poeticks*. As particularly in that Paſſage (cap. 24.) Ἔτι τὰς διανοίας ϗ τὴν λέξιν ἔχειν καλῶς, οἷς ἅπασιν Ὅμηρος κέχρηται, ϗ πρῶτος ϗ ἱκανῶς. * * * Πρὸς δὲ τȣ́τοις λέξει ϗ διανοίᾳ πάντας ὑπερβέβληκε.

THE Manner of this Father-Poet was afterwards variouſly imitated, and divided into ſeveral Shares; eſpecially when it came to be copy'd in *Dramatick*. TRAGEDY came firſt; and took what was moſt *ſolemn* and *ſublime*. In this part the Poets ſucceeded ſooner than in COMEDY or the *facetious* Kind; as was natural indeed to ſuppoſe, ſince this was in reality the eaſieſt Manner of the *two*, and capable of being brought the ſooneſt to perfection. For ſo the ſame Prince of Criticks * ſufficiently informs us. And 'tis highly worth remarking, what this mighty Genius and Judge of Art declares concerning TRAGEDY; that whatever Idea might be form'd of the utmoſt Perfection of this kind of Poem, it cou'd in practice riſe no higher than it had been already carry'd in his time; † "Having at lenght (ſays he) attain'd its Ends, and

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* Γενομένης οὖν ἀπ᾽ ἀρχῆς αὐτοσχεδιαστικῆς, ϗ αὐτὴ ϗ ἡ Κωμῳδία, &c. De Poet. cap. 4. When he has compar'd both this and Tragedy together, he recapitulates in his nex Chapter, Αἱ μὲν οὖν τῆς Τραγῳδίας μεταβάσεις, ϗ δι᾽ ὧν ἐγένοντο, οὐ λελήθασιν. Ἡ δὲ Κωμῳδία, διὰ τὸ μὴ σπουδάζεσθαι ἐξ ἀρχῆς, ἔλαθεν. Καὶ γὰρ χορὸν Κωμῳδῶν ὀψέ ποτε ὁ Ἄρχων ἔδωκεν, &c. Cap. 5. See VOL. III. *p.* 139. in the Notes.

† Καὶ πολλὰς μεταβολὰς μεταβαλοῦσα ἡ Τραγῳδία ἐπαύσατο, ἐπεὶ ἔσχε τὴν ἑαυτῆς φύσιν. Cap. 4. So true *a Prophet* as well as *Critick* was this great Man. For by the Event it appear'd that Tragedy being rais'd to its height by SOPHOCLES and EURIPIDES, and no room left for further Excellence or Emulation; there were no more tragick Poets beſides theſe endur'd, after

“ being apparently conſummate in it-ſelf:” But for COMEDY, it ſeems, ’twas ſtill in hand. It had been already in ſome manner reduc’d: but, as he plainly inſinuates, it lay yet unfiniſh’d; notwithſtanding the witty Labours of an ARISTOPHANES, and the other comick Poets of the firſt Manner, who had flouriſh’d a whole Age before this Critick. As perfect as were thoſe Wits in Style and Language; and as fertile in all the Varietys and Turns of Humour; yet the Truth of Characters, the Beauty of Order, and the ſimple Imitation of Nature were in a manner wholly unknown to em; or thro’ Petulancy, or Debauch of Humour, were, it ſeems, neglected and ſet aſide. A ME-

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after the Author’s time. Whilſt *Comedy* went on, improving ſtill to the ſecond and third degree; *Tragedy* finiſh’d its courſe under EURIPIDES: whom, tho our great Author criticizes with the utmoſt Severity in his *Poeticks*, yet he plainly enough confeſſes to have carry’d the Style of Tragedy to its full Height and Dignity. For as to the Reformation which that Poet made in the uſe of *the ſublime* and *figurative* Speech, in general; ſee what our diſcerning Author ſays in his *Rhetoricks*: where he ſtrives to ſhew the impertinence and Nauſeouſneſs of the florid Speakers, and ſuch as underſtood not the Uſe of the *ſimple* and *natural* Manner. “ The juſt Maſ-“ ters and right Managers of the *Poetick* or *High* Style, ſhou’d learn (ſays “ he) how to conceal the Manner as much as poſſible.” Διὸ δεῖ λανθάνειν ποιοῦντας, καὶ μὴ δοκεῖν λέγειν πεπλασμένως, ἀλλὰ πεφυκότως· τοῦτο γὰρ πιθανόν· ἐκεῖνο δὲ, τοὐναντίον. Ὡς γὰρ πρὸς ἐπιβουλεύοντα διαβάλλονται, καθάπερ πρὸς τοὺς οἴνους τοὺς μεμιγμένους. Καὶ οἷον ἡ Θεοδώρου φωνὴ πέπονθε πρὸς τὴν τῶν ἄλλων ὑποκριτῶν· ἡ μὲν γὰρ, τοῦ λέγοντος ἔοικεν εἶναι· αἱ δ’ ἀλλότριαι· κλέπτεται δ’ εὖ, ἐάν τις ἐκ τῆς εἰωθυίας διαλέκτου ἐκλέγων συνθῇ· ὅπερ ΕΥΡΙΠΙΔΗΣ ποιεῖ, καὶ ὑπέδειξε πρῶτος. Rhet. Lib. 3. cap. 2.

NANDER had not as yet appear'd; who aroſe ſoon after, to accompliſh the Prophecy of our grand Maſter of Art, and conſummate *Philologiſt.*

COMEDY * had at this time done little more than what the antient † *Parodys*, had done before it. 'Twas of admirable uſe to explode the *falſe Sublime* of early Poets, and ſuch as in its own Age were on every occaſion ready to relapſe into that vicious Manner. The good Tragedians themſelves cou'd hardly eſcape its Laſhes. The pompous Orators were its never-failing Subjects. Every thing which might be impoſing, by a falſe Gravity or Solemnity, was forc'd to endure the Trial of this Touchſtone. Manners and Characters, as well as Speech and Writings, were diſcus'd with the greateſt freedom. Nothing cou'd be better fitted than this Genius of Wit, to unmaſk the face of things, and remove thoſe *Larvæ* naturally form'd from the *Tragick* Manner, and pompous Style, which had preceded:

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* Ὥσπερ δὲ καὶ τὰ σπουδαῖα μάλιστα ποιητὴς Ὅμηρος ἦν (μόνος γὰρ οὐχ ὅτι εὖ, ἀλλ᾽ ὅτι καὶ μιμήσεις δραματικὰς ἐποίησε) οὕτω καὶ τὰ τῆς Κωμῳδίας σχήματα πρῶτος ὑπέδειξεν. Ariſt. Poet. cap. 4. No wonder if, in this Deſcent, Comedy came late. See below, *p.* 253. in the Notes. And above, *p.* 198.

† The PARODYS were very antient: but they were in reality no other than mere *Burleſque* or *Farce.* COMEDY which borrow'd ſomething from thoſe Humours, as well as from the *Phallica* below-mention'd, was not, however, rais'd to any Form or Shape of Art (as ſaid above) till about the time of ARISTOPHANES, who was of the *firſt* model, and a Beginner of the kind; at the ſame time that TRAGEDY had undergone all its Changes, and was already come to its laſt perfection; as the grand Critick has ſhewn us, and as our other Authoritys plainly evince.

> * *Et docuit magnumque loqui, nitique Cothurno.*
> SUCCESSIT *vetus his Comœdia.*———

'TWAS not by chance that this *Succeſſion* happen'd in GREECE, after the manner deſcrib'd; but rather thro' Neceſſity, and from the Reaſon and † Nature of Things. For in healthy Bodys, Nature dictates Remedys of her own, and provides for the Cure of what has happen'd amiſs in the Growth and Progreſs of a Conſtitution. The Affairs of this free People being in the Increaſe; and their Ability and Judgment every day improving, as Letters and Arts advanc'd; they wou'd of courſe find in themſelves a Strength of Nature, which by the help of good Ferments, and a wholeſom oppoſition of Humours, wou'd correct in one way whatever was exceſſive, or *peccant* (as Phyſicians ſay) in another. Thus the florid and over-ſanguine Humour of the *high Style* was allay'd by ſomething of a contrary nature. The *Comick* Genius was apply'd, as a kind of *Cauſtick*, to thoſe Exuberances and *Fungus's* of the ſwoln Dialect, and magnificent manner of Speech. But after a-while, even this Remedy it-ſelf was found to turn into a Diſeaſe: as Medicines, we know, grow corroſive, when the fouler Matters on which they wrought are ſufficiently purg'd, and the Obſtructions remov'd.

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* *Hor. de Arte Poet.* The immediate preceding Verſes of HORACE, after his having ſpoken of the firſt Tragedy under THESPIS, are;

Poſt hunc perſonæ pallæque repertor honeſtæ
Æſchylus, & modicis inſtravit pulpita tignis,
Et docuit, &c.

Before the time of THESPIS, Tragedy indeed was ſaid to be, as HORACE calls it here (in a conciſe way) *ignotum genus.* It lay in a kind of Chaos intermix'd with other Kinds, and hardly diſtinguiſhable by its Gravity and Pomp from the Humours which gave riſe afterwards to Comedy. But in a ſtrict hiſtorical Senſe, as we find PLATO ſpeaking in his MINOS, Tragedy was of antienter date, and even of the very antienteſt with the *Athenians*. His words are, Ἡ δὲ Τραγῳδία ἐϛι παλαιὸν ἐνθάδε, ȣ̓χ, ὡς οἴονται, ἀπὸ Θέσπιδος ἀρξαμένη, ȣ̓δ' ἀπὸ Φρυνίχȣ. Ἀλλ' εἰ θέλεις ἐννοῆσαι, πάνυ παλαιὸν αὐτὸ εὑρήσεις ὂν τῆσδε τῆς πόλεως εὕρημα.

† Of this Subject ſee more in VOL. III. *pag.* 136, 7, 8, &c.

> *—*In vitium Libertas excidit, & Vim*
> *Dignam Lege regi.*—†

'Tis a great Error to ſuppoſe, as ſome have done, that the reſtraining this licentious manner

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* Hor. de Arte Poet.

† It follows——*Lex eſt accepta, Chorusque*
Turpiter obticuit, ſublato jure nocendi.

ner of Wit, *by Law*, was a Violation of the Liberty of the ATHENIAN State, or an Effect merely of the Power of Foreigners; whom it little concern'd after what manner thoſe Citizens treated one another in their Comedys; or what ſort of Wit or Humour they made choice of, for their ordinary Diverſions. If upon a Change of Government, as during the Uſurpation of *the Thirty*, or when that Nation was humbled at any time, either by a PHILIP, an ALEXANDER, or an ANTIPATER, they had been forc'd againſt their *Wills*, to enact ſuch *Laws* as theſe; 'tis certain they wou'd have ſoon repeal'd 'em, when thoſe Terrors were remov'd (as they ſoon were) and the People reſtor'd to their former Libertys. For notwithſtanding what this Nation ſuffer'd *outwardly*, by ſeveral ſhocks receiv'd from foreign States; notwithſtanding the Dominion and Power they loſt *abroad*, they preſerv'd the ſame Government *at home*. And how paſſionately intereſted they were in what concern'd their Diverſions and publick Spectacles; how jealous and full of Emulation in what related to their *Poetry*, *Wit*, *Muſick*, and other *Arts*, in which they excell'd all other Nations; is well known to Perſons who have any comprehenſion of antient Manners, or been the leaſt converſant in Hiſtory.

Nothing therefore cou'd have been the Cauſe of theſe publick *Decrees*, and of this gradual Reform in the Common-wealth of Wit, beſide the real Reform of *Taſte* and *Humour* in the Commonwealth or Government it-ſelf. Inſtead of any Abridgment, 'twas in reality an Increaſe of *Liberty*, an Enlargement of the Security of *Property*, and an Advancement of private Eaſe and perſonal *Safety*, to provide againſt what was injurious to the good Name and Reputation of every Citizen. As this Intelligence in Life and Manners grew greater in that experienc'd People, ſo the Reliſh of Wit and Humour wou'd naturally in proportion be more refin'd. Thus GREECE in general grew more and more polite; and as it advanc'd in this reſpect, was more averſe to the obſcene buffooning manner. The ATHENIANS ſtill went before the reſt, and led the way in Elegance of every kind. For even their firſt Comedy was a Refinement upon ſome irregular Attempts which had been made in that dramatick way. And the grand * Critick ſhews us, that in his own time the PHALLICA, or *ſcurrilous* and *obſcene Farce*, prevail'd ſtill, and had the Countenance of the Magiſtrate, in ſome Citys of Greece, who were behind the reſt in this Reform of Taſte and Manners.

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* Lib. de Poet. cap. 4. de Tragœdiâ et Comœdiâ, ſcilicet, Καὶ ἡ μὲν ἀπὸ τῶν ἐξαρχόντων τὸν διθυράμβον, ἡ δὲ ἀπὸ τῶν τὰ φαλλικὰ, ἃ ἔτι καὶ νῦν ἐν πολλαῖς τῶν πόλεων διαμένει νομιζόμενα, κατὰ μικρὸν ηὐξήθη. &c.

But what is yet a more undeniable Evidence of this *natural* and *gradual* Refinement of Styles and Manners among the Antients, particularly in what concern'd their Stage, is, that this very Caſe of Prohibition, and Reſtraint happen'd among the Romans themſelves; where no Effects of foreign Power, or of a home Tyranny can be pretended. Their Fescennin, and Atellan way of Wit, was in early days prohibited, and *Laws* made againſt it, *for the Publick's ſake*, and in regard to the Welfare of the *Community*: ſuch *Licentiouſneſs* having been found in reality contrary to the juſt *Liberty* of the People.

* ———*Doluere cruento*
Dente laceſſiti: fuit intactis quoque Cura
Conditione *ſuper* Communi. *Quin etiam Lex*
Pœnaque lata malo quæ nollet Carmine quemquam
Deſcribi.———

In defence of what I have here advanc'd, I cou'd, beſides the Authority of grave * Hiſtorians and Chronologiſts, produce the Teſtimony of one of the wiſeſt, and moſt ſerious of antient Authors; whoſe ſingle Authority wou'd be acknowledg'd to have equal force with that of many concurring Writers. He ſhews us that this † *firſt form'd Comedy* and Scheme of *ludicrous* Wit, was introduc'd upon the neck of *the* SUBLIME. The familiar airy Muſe was privileg'd as a ſort of *Counter-Pedagogue*, againſt the Pomp and Formality of the more ſolemn Writers. And what is highly remarkable, our Author ſhews us, that in

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* Hor. *Epiſt.* 1. *lib.* 2.

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* To confirm what is ſaid of this natural *Succeſſion* of Wit and Style, according to the ſeveral Authoritys above-cited in the immediate preceding Notes; ſee STRABO, Lib. I. Ὡς δ' εἰπεῖν, ὁ πεζὸς λόγος ὅγε κατεσκευασμένος, μίμημα τοῦ ποιητικοῦ ἐστι· πρώτιστα γὰρ ἡ ποιητικὴ κατασκευὴ παρῆλθεν εἰς τὸ μέσον καὶ εὐδοκίμησεν. Εἶτα ἐκείνην μιμούμενοι, λύσαντες τὸ μέτρον, τ' ἄλλα δὲ φυλάξαντες τὰ ποιητικὰ, συνέγραψαν οἱ περὶ Κάδμον, καὶ Φερεκύδην, καὶ Ἑκαταῖον· εἶτα οἱ ὕστερον, ἀφαιροῦντες ἀεί τι τῶν τοιούτων, εἰς τὸ νῦν εἶδος κατήγαγον, ὡς ἂν ἀπὸ ὕψους τινός. Καθάπερ ἂν τις καὶ τὴν Κωμῳδίαν φαίη λαβεῖν τὴν σύστασιν ἀπὸ τῆς Τραγῳδίας, καὶ τοῦ κατ' αὐτὴν ὕψους, καταβιβασθεῖσαν εἰς τὸ λογοειδὲς νυνὶ καλούμενον.

† Πρῶτον αἱ Τραγῳδίαι παρήχθησαν ὑπομνηστικαὶ τῶν συμβαινόντων, καὶ ὅτι ταῦτα οὕτω πέφυκε γίνεσθαι, καὶ ὅτι οἷς ἐπὶ τῆς σκηνῆς πσυχαγωγεῖσθε, τούτοις μὴ ἄχθεσθε ἐπὶ τῆς μείζονος σκηνῆς. * * * * Μετὰ δὲ τὴν Τραγῳδίαν ἡ ἀρχαία Κωμῳδία παρήχθη, παιδαγωγικὴν παῤῥησίαν ἔχουσα, καὶ τῆς ἀτυφίας οὐκ ἀχρήστως δι' αὐτῆς τῆς εὐθυῤῥημοσύνης ὑπομιμνήσκουσα· πρὸς οἷόν τι καὶ Διογένης ταυτὶ παρελάμβανε· μετὰ ταῦτα τίς ἡ μέση Κωμῳδία, καὶ λοιπὸν ἡ νέα, &c. Mar. Ant. βιβ. ια.

Οὕτως δεῖ παρ' ὅλον τὸν βίον ποιεῖν, καὶ ὅπου λίαν ἀξιοπιστότατα πράγματα φαντάζηται, ἀπογυμνοῦν αὐτὰ, καὶ τὴν εὐτέλειαν αὐτῶν καθορᾶν, καὶ τὴν ἱστορίαν, ὑφ' ᾗ σεμνύνεται, περιαιρεῖν· δεινὸς γὰρ ὁ τῦφος παραλογιστής. Καὶ ὅτε δοκεῖς μάλιστα περὶ τὰ σπουδαῖα καταγίνεσθαι, τότε μάλιστα καταγοητεύει· ὅρα γοῦν ὁ Κράτης, τί περὶ αὐτοῦ τοῦ Ξενοκράτους λέγει. Id. βιβ. ς.

Philoſophy it-ſelf there happen'd, almoſt at the very ſame time, a like *Succeſſion* of Wit and Humour; when in oppoſition to the ſublime Philoſopher, and afterwards to his * grave Diſciple and Succeſſor in the Academy, there aroſe *a Comick* Philoſophy, in the Perſon of another Maſter and other Diſciples; who perſonally, as well as in their Writings, were ſet in direct oppoſition to the former: not as differing in † Opinions or Maxims, but in their Style and Manner; in the Turn of Humour, and method of Inſtruction.

'TIS PLEASANT enough to conſider how exact the reſemblance was between the Lineage of *Philoſophy* and that of *Poetry;* as deriv'd from their *two* chief Founders or Patriarchs; in whoſe Loins the ſeveral Races lay as it were incloſ'd. For as *the* ‡ *grand poetick* SIRE was, by the conſent of all Antiquity, allow'd to have furniſh'd Subject both to the *Tragick*, the *Comick*, and every other kind of genuine Poetry; ſo *the philoſophical* PATRIARCH, in the ſame manner, containing within himſelf the ſeveral Genius's of Philoſophy, gave riſe to all thoſe ſeveral Manners in which that Science was deliver'd.

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* See the Citations immediately preceding.

† *Tunica diſtantia*——Juv. Sat. 13. ver. 222.

‡ See above *page* 246. in the Notes. According to this HOMERICAL Lineage of Poetry, *Comedy* wou'd naturally prove the *Drama* of lateſt Birth. For tho ARISTOTLE, in the ſame place, cites HOMER's *Margites* as analogous to Comedy, yet the *Iliad* and *Odyſſee*, in which the heroick Style prevails, having been ever higheſt in eſteem, were likelieſt to be firſt wrought and cultivated.

HIS Diſciple of noble Birth and lofty Genius, who aſpir'd to * Poetry and Rhetorick, took the *Sublime* part, and ſhone above his other Condiſciples. He of mean Birth, and pooreſt Circumſtances, whoſe Conſtitution as well as Condition inclin'd him moſt to the way we call *Satirick*, took the reproving part, which in his better humour'd and more agreeable Succeſſor, turn'd into the *Comick* kind, and went upon the Model of that † antient Comedy which was then prevalent. But another noble Diſciple, whoſe Genius was towards Action, and who prov'd afterwards the greateſt Hero of his time took the *genteeler* Part, and *ſofter* Manner. He join'd what was deepeſt and moſt ſolid in Philoſophy, with what was eaſieſt and moſt refin'd in Breeding, and in the Character and Manner of a Gentleman. Nothing cou'd be remoter than his Genius was, from the ſcholaſtick, the rhetorical, or mere poetick kind. He was as diſtant, on one hand, from the ſonorous, high, and pompous Strain; as, on the other hand, from the ludicrous, mimical, or ſatirick.

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* His *Dialogues* were real POEMS (as has been ſhewn above, *pag.* 139, &c.) This may eaſily be collected from the *Poeticks* of the grand Maſter. We may add what is cited by ATHENAEUS from another Treatiſe of that Author. Ὁ τοὺς ἄλλους ἅπαξ ἁπλῶς κακολογήσας, ἐν μὲν τῇ πολιτείᾳ Ὅμηρον ἐκβάλλων, καὶ τὴν μιμητικὴν ποίησιν, αὐτὸς δὲ [Πλάτων] τοὺς Διαλόγους μιμητικῶς γράψας, ὧν τῆς ἰδέας οὐδ᾽ αὐτὸς εὑρετής ἐστιν. Πρὸ γὰρ αὐτοῦ τοῦθ᾽ εὗρε τὸ εἶδος τῶν γόλοων ὁ Τήιος Ἀλεξάμενος, ὡς Νικίας ὁ Νικαεὺς ἱστορεῖ καὶ Σωτηρίων. Ἀριστοτέλης δὲ ἐν τῷ περὶ ποιητῶν οὕτως γράφει· "Οὐκοῦν οὐδὲ ἐμμέτρους "τοὺς καλουμένους Σώφρονος Μίμους, μὴ φῶμεν εἶναι λόγους καὶ μιμήσεις, ἢ τοὺς Ἀλεξ-"αμένου τοῦ Τηΐου τοὺς πρώτους γραφέντας τῶν Σωκρατικῶν διαλόγων;" Ἄντικρυς φάσκων ὁ πολυμαθέστατος Ἀριστοτέλης πρὸ Πλάτωνος Διαλόγους γεγραφέναι τὸν Ἀλεξάμενον. Athen. Lib. 11.

† According to the two laſt Citations, *pag.* 252.

THIS [*] was that natural and *ſimple* Genius of Antiquity, comprehended by ſo few, and ſo little reliſh'd by the Vulgar. This was that philoſophical MENANDER of earlier Time, whoſe Works one may wonder to ſee preſerv'd from the ſame Fate; ſince in the darker Ages thro' which they paſs'd, they might probably be alike neglected, on the account of their like Simplicity of Style and Compoſition.

THERE is, beſides the ſeveral *Manners* of Writing above deſcrib'd, another of conſiderable Authority and Weight, which had its riſe chiefly from the critical Art it-ſelf, and from the more accurate Inſpection into the Works of preceding Maſters. The grand Critick, of whom we have already ſpoken, was a Chief and Leader in this Order of Pen-men. For tho the SOPHISTS of elder time had treated many Subjects *methodically*, and *in form*; yet this Writer was the firſt who gain'd Repute in the *methodick* kind. As the Talent of this great Man was more towards polite Learning, and the Arts, than towards the deep and ſolid parts of Philoſophy, it happen'd that in his School there was more care taken of other Sciences, than of *Ethicks*, *Dialect* or *Logick*; which Provinces were chiefly cultivated by the Succeſſors of the Academy and Porch.

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[*] VOL. III. *p.* 248.

IT has been obſerv'd of this *methodick* or *ſcholaſtick* Manner, that it naturally befitted an Author, who tho endow'd with a comprehenſive and ſtrong Genius, was not in himſelf of a refin'd Temper, bleſs'd by the *Graces*, or favour'd by any *Muſe*; one who was not of a fruitful Imagination, but rather dry and rigid; yet withal acute and piercing, accurate and diſtinct. For the chief Nerve and Sinew of this Style conſiſts in the clear Diviſion and Partition of the Subjects. Tho there is nothing *exalting* in the Manner, 'tis naturally powerful and *commanding*; and, more than any other, ſubdues the Mind, and ſtrengthens its Determinations. 'Tis from this Genius that firm Concluſions and ſteady *Maxims* are beſt form'd:

which if ſolidly built, and on ſure ground, are the ſhorteſt and beſt Guides towards Wiſdom and Ability, in every kind; but if defective, or unſound, in the leaſt part, muſt of neceſſity lead us to the groſſeſt Abſurditys, and ſtiffeſt Pedantry and Conceit.

Now tho every other Style and genuine Manner of Compoſition has its Order and Method, as well as this which, in a peculiar ſenſe, we call the *Methodick;* yet it is this Manner alone which profeſſes Method, diſſects it-ſelf in Parts, and makes its own Anatomy. *The Sublime* can no way condeſcend thus, or bear to be ſuſpended in its impetuous Courſe. *The Comick*, or deriſory Manner, is further ſtill from making ſhew of Method. 'Tis then, if ever, that it preſumes to give it-ſelf this wiſe Air, when its Deſign is to expoſe the Thing it-ſelf, and ridicule the Formality and Sophiſtry ſo often ſhelter'd beneath it. *The Simple* Manner, which being the ſtricteſt Imitation of Nature, ſhou'd of right be the compleateſt, in the Diſtribution of its Parts, and Symmetry of its Whole, is yet ſo far from making any oſtentation of Method, that it conceals the Artifice as much as poſſible: endeavouring only to expreſs the effect of Art, under the appearance of the greateſt Eaſe and Negligence. And even when it aſſumes the cenſuring or reproving

ing part, it does it in the moſt conceal'd and gentle way.

THE Authors indeed of our Age are as little capable of receiving, as of giving Advice, in ſuch a way as this: So little is the general Palat form'd, as yet, to a Taſte of real SIMPLICITY. As for *the* SUBLIME, tho it be often the Subject of Criticiſm; it can never be the Manner, or afford the Means. The Way of *Form* and METHOD, the *didactive* or *preceptive* Manner as it has been uſually practis'd amongſt us, and as our Ears have been long accuſtom'd, has ſo little force towards the winning our Attention, that it is apter to tire us, than the Metre of an old Ballad. We no ſooner hear the *Theme* propounded, the Subject divided and ſubdivided, (with *firſt of the firſt*, and ſo forth, as *Order* requires) than inſtantly we begin a Strife with *Nature*, who otherwiſe might ſurprize us in the ſoft Fetters of Sleep; to the great Diſgrace of the Orator, and Scandal of the Audience. The only Manner left, in which Criticiſm can have its juſt Force amongſt us, is the *antient* COMICK; of which kind were the firſt *Roman* Miſcellanys, or *Satirick* Pieces: a ſort of original Writing of their own, refin'd afterwards by the beſt Genius, and politeſt Poet of that Nation; who, notwithſtanding, owns the Manner to have been taken from the

Greek Comedy above-mention'd. And if our home-Wits wou'd refine upon this Pattern, they might perhaps meet with conſiderable Succeſs.

In effect, we may obſerve, that in our own Nation, the moſt ſucceſsful *Criticiſm*, or Method of Refutation, is that which borders moſt on the manner of the earlieſt *Greek* Comedy. The highly-rated * burleſque Poem, written on the Subject of our religious Controverſys in the laſt Age, is a ſufficient Token of this kind. And that juſtly admir'd Piece of † Comick Wit, given us ſome time after by an Author of the higheſt Quality, has furniſh'd our beſt *Wits* in all their Controverſys, even in Religion and Politicks, as well as in the Affairs of Wit and Learning, with the moſt effectual and entertaining Method of expoſing Folly, Pedantry, falſe Reaſon, an ill Writing. And without ſome ſuch tolerated manner of *Criticiſm* as this, how groſly we might have been impos'd on, and ſhou'd continue to be, for the future, by many Pieces of dogmatical Rhetorick, and pedantick Wit, may eaſily be apprehended by thoſe who know any thing of the State of Letters in our Nation, or are in the leaſt fitted to judge of the Manner of the common *Poets*, or formal *Authors* of the Times.

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* HUDIBRAS.

† The REHEARSAL. See VOL. III. *p.* 277. in the Notes, and *Ibid.* p. 281.

In what Form, or Manner ſoever, *Criticiſm* may appear amongſt us, or CRITICKS chuſe to exert their Talent; it can become none beſides the groſly ſuperſtitious, or ignorant to be alarm'd at this *Spirit.* For if it be ill manag'd, and with little Wit; it will be deſtroy'd by ſomething wittier in the kind: If it be witty it-ſelf, it muſt of neceſſity advance Wit.

And thus from the Conſideration of antient as well as modern Time, it appears that the *Cauſe* and *Intereſt* of CRITICKS is the ſame with that of Wit, Learning, and good Senſe.

SECT. III.

THUS we have ſurvey'd the State of *Authors*, as they are influenc'd from without; either by the Frowns or Favour of *the Great*, or by the Applauſe or Cenſure of *the Criticks.* It remains only to conſider, how the PEOPLE, or *World*, in general, ſtand affected towards our modern Pen-men; and what occaſion theſe Adventurers may have of Complaint, or

Boaſt, from their Encounter with the PUBLICK.

THERE is nothing more certain, than that a real *Genius*, and thorow *Artiſt*, in whatever kind, can never, without the greateſt Unwillingneſs and Shame, be induc'd to act below his Character, and for mere Intereſt be prevail'd with to proſtitute his *Art* or *Science*, by performing contrary to its known Rules. Whoever has heard any thing of the Lives of famous *Statuarys*, *Architects*, or *Painters*, will call to mind many Inſtances of this nature. Or whoever has made any acquaintance with the better ſort of *Mechanicks*, ſuch as are real Lovers of their Art, and *Maſters* in it, muſt have obſerv'd their natural Fidelity in this reſpect. Be they ever ſo idle, diſſolute, or debauch'd; how regardleſs ſoever of other Rules; they abhor any Tranſgreſſion *in their Art*, and wou'd chuſe to loſe Cuſtomers and ſtarve, rather than by a baſe Compliance with *the* WORLD, to act contrary to what they call the *Juſtneſs* and *Truth of Work*.

" SIR, (ſays a poor Fellow of this kind, to his rich Cuſtomer) " you are miſtaken in coming to me, for ſuch a piece of Workmanſhip. Let who will make it for you, as you fancy; I know it to be *wrong*. Whatever

" I have made hitherto, has been *true Work.*
" And neither for your ſake or any body's
" elſe, ſhall I put my hand to any other."

THIS is Virtue! *real Virtue*; and Love of *Truth*; independent of *Opinion*, and above *the* WORLD. This Diſpoſition transfer'd to the whole of *Life*, perfects a Character, and makes that *Probity* and *Worth* which the Learned are often at ſuch a loſs to explain. For is there not *a Workmanſhip* and a *Truth* in ACTIONS? Or is *the Workmanſhip* of this kind leſs becoming, or leſs worthy our notice; that we ſhou'd not in this caſe be as ſurly at leaſt as the honeſt *Artizan*, who has no other *Philoſophy*, than what *Nature* and his *Trade* have taught him?

WHEN one conſiders this Zeal and Honeſty of inferior Artiſts, one wou'd wonder to ſee thoſe who pretend to Skill and Science in a higher kind, have ſo little regard to *Truth*, and *the Perfection of their Art*. One wou'd expect it of our *Writers*, that if they had real Ability, they ſhou'd draw *the* WORLD to *them*; and not meanly ſute *themſelves* to *the* WORLD, in its weak State. We may juſtly indeed make allowances for the Simplicity of thoſe early *Genius's* of our Nation, who after ſo many barbarous Ages, when Letters lay yet in their Ruins, made bold Excurſions into a vacant

Field, to ſeize the Poſts of Honour, and attain the Stations which were yet unpoſſeſs'd by the Wits of their own Country. But ſince the Age is now ſo far advanc'd; Learning eſtabliſh'd; the Rules of Writing ſtated; and the Truth of Art ſo well apprehended, and every where confeſs'd and own'd: 'tis ſtrange to ſee our *Writers* as unſhapen ſtill and monſtrous in their Works, as heretofore. There can be nothing more ridiculous than to hear our POETS, in their *Prefaces*, talk of Art and Structure: whilſt in their *Pieces* they perform as ill as ever, and with as little regard to thoſe profeſs'd *Rules of Art*, as the honeſt BARDS, their Predeceſſors, who had never heard of any ſuch *Rules*, or at leaſt had never own'd their Juſtice or Validity.

HAD the early Poets of GREECE thus complimented their Nation, by complying with its firſt Reliſh and Appetite; they had not done their Countrymen ſuch Service, nor themſelves ſuch Honour as we find they did, by conforming to Truth and Nature. The generous Spirits who firſt eſſay'd the Way, had not always *the* WORLD on their ſide: but ſoon drew after 'em *the beſt Judgments*; and ſoon afterwards the WORLD it-ſelf. They forc'd their way into it, and by weight of Merit turn'd its Judgment on their ſide. They form'd their

Audience; poliſh'd the Age; refin'd the publick Ear, and fram'd it right; that in return they might be rightly and laſtingly applauded. Nor were they diſappointed in their Hope. The Applauſe ſoon came, and was laſting; for it was found. They have Juſtice done them at this day. They have ſurviv'd their Nation; and live, tho in a dead Language. The more the Age is enlighten'd, the more they ſhine. Their Fame muſt neceſſarily laſt as long as Letters; and Poſterity will ever own their Merit.

Our modern Authors, on the contrary, are turn'd and model'd (as themſelves confeſs) by the Publick Reliſh, and current Humour of the Times. They regulate themſelves by the irregular Fancy of the World; and frankly own they are prepoſterous and abſurd, in order to accommodate themſelves to the Genius of the Age. In our Days *the Audience* makes *the Poet;* and *the Bookſeller the Author:* with what Profit to *the Publick*, or what Proſpect of laſting Fame and Honour to *the Writer*, let any one who has Judgment imagine.

But tho our *Writers* charge their Faults thus freely on *the* Publick; it will, I doubt, appear from many Inſtances, that this Practice is mere Impoſture: ſince thoſe Abſurditys, which they are the apteſt to commit, are far from being delightful or entertaining. We are glad to take up with what our Language can afford us; and by a ſort of *Emulation* with other Nations, are forc'd to cry up ſuch Writers of our own, as may beſt ſerve us for Compariſon. But when we are out of this Spirit, it muſt be own'd, we are not apt to diſcover any great Fondneſs or Admiration of our Authors. Nor have we any, whom by mutual Conſent we make to be our *Standard*. We go to *Plays*, or to other *Shows;* and frequent the Theater, as the Booth. We read *Epicks* and *Dramaticks*, as we do *Satirs* and *Lampoons*. For we muſt of neceſſity know what *Wit* as well as what *Scandal* is ſtirring. Read we muſt; let Writers be ever ſo indifferent. And this perhaps may be ſome occaſion of the Lazineſs and Negligence of our Authors; who obſerving this Need, which our Curioſity brings on us, and making an exact Calculation in the way of Trade, to know juſtly the Quality and Quantity of the publick Demand, feed us thus from hand to mouth; reſolving not to overſtock the Market, or be at the pains of more Correctneſs or Wit than is abſolutely neceſſary to carry on the Traffick.

OUR SATIR therefore is ſcurrilous, buffooning, and without Morals or Inſtruction, which is the Majeſty and Life of this kind of writing. Our ENCOMIUM or PANEGYRICK is as fulſom and diſpleaſing, by its proſtitute and abandon'd manner of Praiſe. The worthy Perſons who are the Subjects of it, may well be eſteem'd Sufferers by the Manner. And the Publick, whether it will or no, is forc'd to make untoward Reflections, when led to it by ſuch *ſatirizing Panegyriſts.* For in reality the Nerve and Sinew of modern *Panegyrick* lies in a dull kind of *Satir;* which the Author, it's true, intends ſhou'd turn to the advantage of his Subject; but which, if I miſtake not, will appear to have a very contrary Effect.

THE uſual Method, which our *Authors* take, when they wou'd commend either a *Brother-Author*, a *Wit*, a *Hero*, a *Philoſopher*, or a *Stateſman*, is to look abroad, to find within the narrow compaſs of their Learning, ſome eminent Names of Perſons, who anſwer'd to theſe Characters in a former time. Theſe they are ſure to laſh, as they imagine, with ſome ſharp ſtroke of *Satir*. And when they have ſtripp'd theſe reverend Perſonages of all their ſhare of Merit, they think to clothe their Hero with the Spoils.

Such is the Sterility of theſe *Encomiaſts!* They know not how to praiſe, but by Detraction. If a Fair-One is to be celebrated, HELEN muſt in compariſon be deform'd; VENUS her-ſelf degraded. That *a Modern* may be honour'd, ſome *Antient* muſt be ſacrific'd. If *a Poet* is to be extol'd; down with a HOMER or a PINDAR. If an *Orator*, or *Philoſopher;* down with DEMOSTHENES, TULLY, PLATO. If *a General of our Army;* down with any *Hero* whatever of Time paſt. " The *Romans* knew no Diſcipline! " The *Grecians* never learnt the Art of " War!"

WERE there *an Art of Writing* to be form'd upon the modern Practice; this Method we have deſcrib'd might perhaps be ſtil'd *the Rule of Diſpatch*, or *the* HERCULEAN *Law;* by which *Encomiaſts*, with no other Weapon than their ſingle *Club*, may ſilence all other Fame, and place their *Hero* in the vacant Throne of Honour. I wou'd willingly however adviſe theſe *Celebrators* to be a little more moderate in the uſe of this *Club*-method. Not that I pretend to aſk quarter for *the Antients.* But for the ſake merely of thoſe *Moderns*, whom our Panegyriſts undertake to praiſe, I wou'd wiſh 'em to be a little cautious of comparing Characters. There is no need to call up a PUBLICOLA, or a SCIPIO,

PIO, an ARISTIDES, or a CATO, to ſerve as Foils. Theſe were Patriots and good Generals in their time, and did their Country honeſt ſervice. No offence to any who at preſent do the ſame. The FABRICIUS's, the ÆMILIUS's, the CINCINNATUS's (poor Men!) may be ſuffer'd to reſt quietly: or if their Ghoſts ſhou'd, by this unlucky kind of Inchantment, be rais'd in Mockery and Contempt; they may perhaps prove troubleſom in earneſt, and caſt ſuch Reflections on our *Panegyriſts*, and their *modern Patrons*, as may be no-way for the advantage of either. The well-deſerving Antients will have always a ſtrong Party among the Wiſe and Learned of every Age. And the Memory of foreign Worthys, as well as thoſe of our own Nation, will with gratitude be cheriſh'd by the nobler Spirits of Mankind. The Intereſt of *the Dead* is not ſo diſregarded, but that in caſe of violence offer'd 'em, thro' partiality to *the Living*, there are Hands ready prepar'd to make ſufficient Repriſals.

'TWAS in times when Flattery grew much in faſhion, that the Title of *Panegyrick* was appropriated to ſuch Pieces as contain'd only a profuſe and unlimited Praiſe of ſome ſingle Perſon. The antient *Panegyricks* were no other than merely ſuch *Writings*, as Authors of every ry kind recited at the ſolemn Aſſemblys of the People. They were the Exerciſes of the Wits, and Men of Letters, who as well as the Men of bodily Dexterity bore their part at the *Olympick*, and other National and *Panegyrick* Games.

THE BRITISH Nation, tho they have nothing of this kind ordain'd or eſtabliſh'd by their Laws, are yet by Nature wonderfully inclin'd to the ſame *Panegyrick* Exerciſes. At their *Fairs*, and during the time of publick *Feſtivals*, they perform their rude *Olympicks*, and ſhew an Activity, and Addreſs, beyond any other modern People whatever. Their *Trials of Skill*, it's true, are wholly of *the Body*, not of *the Brain*. Nor is it to be wonder'd at, if being left to themſelves, and no way aſſiſted by the Laws or Magiſtrate, their bodily Exerciſes retain ſomething of the *Barbarian* Character, or, at leaſt, ſhew their * Manners to hold more of † ROME than GREECE. The *Gladiatorian*, and other ſanguinary Sports, which we allow our People, diſcover ſufficiently our National Taſte. And the *Baitings* and *Slaughter* of ſo many ſorts of Creatures, tame as well as wild, for Diverſion merely, may witneſs the extraordinary Inclination we have for *Amphitheatrical Spectacles.*

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* Whoever has a thorow *Taſte* of the Wit and Manner of HORACE, if he only compares his Epiſtle to AUGUSTUS (*lib.* 2) with the ſecret Character of that Prince from SUETONIUS and other Authors, will eaſily find what Judgment that Poet made of the *Roman Taſte*, even in the Perſon of his ſovereign and admir'd *Roman Prince*; whoſe natural Love of Amphitheatrical Spectacles, and other Entertainments (little accommodated to the Intereſt of the *Muſes*) is there ſufficiently inſinuated. The Prince indeed was (as 'tis ſaid above, *p.* 220.) oblig'd in the higheſt degree to his poetical and witty Friends, for guiding his Taſte, and forming his Manners; as

I KNOW not whether it be from this killing Diſpoſition remark'd in us, that our *Satiriſts* prove ſuch very Slaughter-men; and even our *Panegyrick* Authors, or *Encomiaſts*, delight ſo much in the diſpatching Method above deſcrib'd:

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as they really did, with good effect, and great advantage to his Intereſt. Witneſs what even that flattering Court-Hiſtorian, DION, relates of the frank Treatment which that Prince receiv'd from his Friend MAECENAS; who was forc'd to draw him from his bloody Tribunal, and murderous Delight, with the Reproach of *Surge vero tandem, Carnifex!* But HORACE, according to his Character and Circumſtances, was oblig'd to take a finer and more conceal'd Manner, both with the *Prince* and *Favourite.*

> *Omne vafer vitium ridendi* FLACCUS *amico*
> *Tangit, et admiſſus circum præcordia ludit.*
> Perſ. *Sat.* 1.

See *below*, VOL. III. *p.* 249. in the Notes.

† WE may add to this Note what TACITUS or QUINTILIAN remarks on the Subject of the *Roman* Taſte: *Jam vero propria et peculiaria hujus Urbis vitia pæne in utero matris concipi mihi videntur. hiſtrionalis favor, et gladiatorum equorumque ſtudia: quibus occupatus et obſeſſus animus quantulum loci bonis artibus relinquit?* Dial. de Oratoribus, cap. 29.

But ſure I am, that our * *dramatick* Poets ſtand violently affected this way; and delight to make *Havock* and *Deſtruction* of every kind.

'Tis alledg'd indeed by our Stage-Poets, in excuſe for vile Ribaldry and other groſs Irregularitys, both in the Fable and Language of their Pieces; that their Succeſs, which depends chiefly on the Ladys, is never ſo fortunate, as when this *Havock* is made on Virtue and good Senſe, and their Pieces are exhibited publickly in this monſtrous Form. I know not how they can anſwer it to the Fair Sex, to ſpeak (as they pretend) *experimentally*, and with ſuch nice diſtinction of their Audience. How far this Excuſe may ſerve 'em in relation to *common Amours* and *Love-Adventures*, I will not take upon me to pronounce. But I muſt own, I have often wonder'd to ſee our * *fighting* Plays become ſo much the Entertainment of that tender Sex.

They who have no help from Learning to obſerve the wider Periods or Revolutions of human Kind, the Alterations which happen in Manners, and the Flux and Reflux of Politeneſs, Wit, and Art; are apt at every turn to make the preſent Age their Standard, and imagine nothing barbarous or ſavage, but what is contrary to the Manners of their own Time. The ſame pretended Judges, had they flouriſh'd in our BRITAIN at the time when CAESAR made his firſt Deſcent, wou'd have condemn'd, as a *whimſical Critick*, the Man who ſhou'd have made bold to cenſure our deficiency of Clothing, and laugh at the blue Cheeks and party-colour'd Skins which were then in faſhion with our Anceſtors. Such muſt of neceſſity be the Judgment of thoſe who are only *Criticks by faſhion.* But to a juſt *Naturaliſt* or *Humaniſt*, who knows the Creature MAN, and judges of the Growth and Improvement in Society, it appears evidently that we *Britiſh* Men were as barbarous and unciviliz'd in reſpect of the *Romans* under a CAESAR, as the *Romans* themſelves were in reſpect of the *Grecians*, when they invaded that Nation under a MUMMIUS.

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* VOL. III. *pag.* 256.

THE noble Wits of a Court-Education, who can go no further back into Antiquity than their Pedegree will carry 'em, are able however to call to mind the different State of Matters in ſome few Reigns paſt, when *Chivalry* was in ſuch repute. The Ladys were then Spectators not only of feign'd Combats and martial Exerciſes, but of real Duels and bloody Feats of Arms. They ſat as Umpires and Judges of the doughty Frays. Theſe were the Saint-Protectrices, to whom the Champions chiefly paid their Vows, and to whom they recommended themſelves by theſe galante Quarrels, and elegant Deciſions of Right and Juſtice. Nor is this Spirit ſo entirely loſt amongſt us, but that even at this hour the Fair Sex inſpire us ſtill with the Fancy of like Gallantrys. They are the chief Subject of many ſuch civil Turmoils, and remain ſtill the ſecret influencing Conſtellation by which we are engag'd to give and aſk that *Satisfaction*, which is peculiar to the *fine Gentlemen* of the Age. For thus a certain Galante of our Court expreſs'd the Caſe very naturally, when being aſk'd by his Friends, why one of his eſtabliſh'd Character for Courage and good Senſe, wou'd anſwer the Challenge of a Coxcomb; he confeſs'd, "That for his *own* Sex, he cou'd ſafely truſt "their Judgment: But how ſhou'd he appear "at night before *the Maids of Honour?*"

Such is the different *Genius* of Nations; and of the ſame Nation in different Times and Seaſons. For ſo among the Antients, ſome have been known tender of the * Sex to ſuch

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* *Contra, ea pleraque noſtris moribus ſunt decora, quæ apud illos turpia putantur. Quem enim* Romanorum *pudet uxorem ducere in convivium? Aut*

a degree, as not to ſuffer 'em to expoſe their Modeſty, by the View of Maſculine Games, or Theatrical Repreſentations of any kind whatever. Others, on the contrary, have introduc'd them into their Amphitheaters, and made 'em Sharers in the cruelleſt Spectacles.

BUT let our Authors or Poets complain ever ſo much of the Genius of our People, 'tis evident, we are not altogether ſo *Barbarous* or *Gothick* as they pretend. We are naturally no ill Soil; and have muſical Parts which might be cultivated with great advantage, if theſe Gentlemen wou'd uſe the Art of Maſters in their Compoſition. They have power to work

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cujus mater familias non primum locum tenet ædium, atque in celebritate verſatur? quod multo fit aliter in GRAECIA. *Nam neque in convivium adhibetur, niſi propinquorum, neque ſedet, niſi in interiore parte ædium, quæ gynæconitis appellatur: quo nemo accedit, niſi propinqua cognatione conjunctus.* CORN. NEP. in Præfat. See alſo ÆLIAN, Cap. 1. Lib. 10. and the Law in PAUSANIAS, Lib. 5 Cap. 6. and the Story of ÆLIAN better related, as to the Circumſtances. *Hinc de ſaxo Fæminas dejicere Lex jubet, quæ ad Olympicos Ludos penetraſſe deprehenſæ fuerint, vel quæ omnino Alphæum tranſmiſerint, quibus eſt eis interdictum diebus: Non tamen deprehenſam eſſe ullam perhibent præter unam Callipatiram, quam alii Pherenicem nominant. Hæc viro mortuo cum virili ornatu exercitationum ſe magiſtrum ſimulant, Piſidorum Filium in certamen deduxit; jamque eo vincente ſepimentum id quo Magiſtros ſeclusos habent, tranſiluit veſte amiſſa. Inde Fæminam agnitam omni crimine liberarunt. Datum hoc ex Judicum æquitate, Patris, Fratrum, te Filii gloriæ; qui omnes ex Olympicis Ludis victores alierant. Ex eo lege ſancitum, ut nudati adeſſent ludis ipſi etiam Magiſtri.*

upon our better Inclinations, and may know by certain Tokens, that their *Audience* is diſpos'd to receive nobler *Subjects*, and taſte a better *Manner*, than that which, thro' indulgence to *themſelves* more than to the *World*, they are generally pleas'd to make their choice.

BESIDES ſome laudable Attempts which have been made with tolerable Succeſs, of late years, towards a juſt manner of Writing, both in the heroick and familiar Style; we have older Proofs of a right Diſpoſition in our People towards the moral and inſtructive Way. Our * old dramatick Poet may witneſs for our good Ear and manly Reliſh. Notwithſtanding his natural Rudeneſs, his unpoliſh'd Style, his antiquated Phraſe and Wit, his want of Method and Coherence, and his Deficiency in almoſt all the Graces and Ornaments of this kind of Writings; yet by the Juſtneſs of his MORAL, the Aptneſs of many of his *Deſcriptions*, and the plain and natural Turn of ſeveral of his *Characters*, he pleaſes his Audience, and often gains their Ear, without a ſingle Bribe from Luxury or Vice. That † Piece of his, which appears to have moſt affected *Eng-*

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* SHAKESPEAR

† The Tragedy of HAMLET.

liſh Hearts, and has perhaps been oftneſt acted of any which have come upon our Stage, is almoſt one continu'd *Moral;* a Series of deep Reflections, drawn from *one* Mouth, upon the Subject of *one* ſingle Accident and Calamity, naturally fitted to move Horror and Compaſſion. It may be properly ſaid of this Play, if I miſtake not, that it has only ONE *Character* or *principal Part.* It contains no Adoration or Flattery of *the Sex:* no ranting at *the Gods:* no bluſtring *Heroiſm:* nor any thing of that curious mixture of *the Fierce* and *Tender,* which make the hinge of modern Tragedy, and nicely varies it between the Points of *Love* and *Honour.*

UPON the whole: ſince in the two great poetick Stations, the *Epick* and *Dramatick,* we may obſerve the moral Genius ſo naturally prevalent: ſince our * moſt approv'd *heroick Poem* has neither the ſoftneſs of Language, nor the faſhionable Turn of Wit; but merely ſolid Thought, ſtrong Reaſoning, noble Paſſion, and a continu'd Thred of moral Doctrine, Pity, and Virtue to recommend it; we may juſtly infer, that it is not ſo much the *publick Ear,* as the *ill Hand* and *vitious Manner* of our Poets, which needs redreſs.

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* MILTON's *Paradiſe Loſt.*

AND thus, at laſt, we are return'd to our old Article of ADVICE; that main Preliminary of *Self-ſtudy* and *inward Converſe*, which we have found ſo much wanting in the Authors of our Time. They ſhou'd add the Wiſdom of the *Heart* to the Taſk and Exerciſe of the *Brain*, in order to bring Proportion and Beauty into their Works. That their Compoſition and Vein of Writing may be natural and free, they ſhou'd ſettle matters, in the firſt place, with *themſelves*. And having gain'd a Maſtery *here;* they may eaſily, with the help of their *Genius*, and a right uſe of *Art*, command their *Audience*, and eſtabliſh a *good Taſte*.

'TIS *on Themſelves*, that all depends. We have conſider'd their other Subjects of Excuſe. We have acquitted the GREAT MEN, their preſumptive Patrons; whom we have left to their own Diſcretion. We have prov'd the CRITICKS not only an inoffenſive, but highly uſeful Race. And for the AUDIENCE, we have found it not ſo bad as might perhaps at firſt be apprehended.

IT remains that we paſs Sentence on our *Authors;* after having precluded 'em their laſt Refuge. Nor do we condemn 'em on their want of *Wit* or *Fancy;* but of *Judgment* and *Correctneſs;* which can only be attain'd by thorow *Diligence*, *Study*, and impartial *Cenſure of themſelves.* 'Tis * MANNERS which is wanting. 'Tis a due Sentiment of MORALS which alone can make us knowing in Order and Proportion, and give us the juſt Tone and Meaſure of human Paſſion.

So much *the Poet* muſt neceſſarily borrow of *the Philoſopher*, as to be Maſter of the *common* TOPICKS of Morality. He muſt at leaſt be *ſpeciouſly* honeſt, and *in all appearance* a Friend to Virtue, thro'out his Poem. The *Good* and *Wiſe* will abate him nothing in this kind. And *the People*, tho corrupt, are, in the main, beſt ſatisfy'd with this Conduct.

——*Specioſa* LOCIS, morata*que recte*
Fabula, nullius veneris, ſine pondere et arte,
Valdius oblectat populum, meliuſque moratur,
Quam verſus inopes rerum, nugæque canoræ.
Hor. de Arte Poet.

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* *Supra*, pag. 208. *et Infra*, p. 337, 350, 351. in the Notes. And VOL. III. *pag.* 247, 248, 249, 273, 282.

PART III.

SECT. I.

'TIS eſteem'd the higheſt Compliment which can be paid *a Writer*, on the occaſion of ſome new Work he has made publick, to tell him, " That he has undoubtedly *ſurpaſs'd* HIM-" SELF." And indeed when one obſerves how well this Compliment is receiv'd, one wou'd imagine it to contain ſome wonderful *Hyperbole* of Praiſe. For according to the Strain of modern Politeneſs; 'tis not an ordinary Violation of Truth, which can afford a Tribute ſufficient to anſwer any common degree of *Merit*. Now 'tis well known that the Gentlemen whoſe Merit lies towards *Authorſhip*, are unwilling to make the leaſt abatement on the foot of this Ceremonial. One wou'd wonder therefore to find 'em ſo entirely ſatisfy'd with a Form of Praiſe, which in plain ſenſe amounts to no more than a bare Affirmative, " That they have in ſome man-" ner differ'd from themſelves, and are become

" ſomewhat *worſe* or *better*, than their common " rate." For if the vileſt Writer grows *viler* than ordinary, or exceeds his natural pitch on either ſide, he is juſtly ſaid *to exceed*, or *go beyond himſelf.*

We find in the ſame manner, that there is no expreſſion more generally us'd in a way of Compliment to great Men and Princes, than that plain one, which is ſo often verify'd, and may be ſafely pronounc'd for Truth, on moſt occaſions; " That they have acted *like themſelves*, " and ſutably to their own Genius and Cha-" racter." The Compliment, it muſt be own'd, ſounds well. No one ſuſpects it. For what Perſon is there who in his Imagination joins not ſomething worthy and deſerving with his *true* and native Self, as oft as he is refer'd to it, and made to conſider, *Who he is?* Such is the *natural* Affection of all Mankind towards moral Beauty and Perfection, that they never fail in making this Preſumption in behalf of themſelves: " That *by Nature* they have ſomething " eſtimable and worthy in reſpect of others of " their Kind; and that their *genuine*, *true*, and " *natural* Self, is, as it ought to be, of real va-" lue in Society, and juſtly honourable for the " ſake of its Merit, and good Qualitys." They conclude therefore they have the height of

Praiſe allotted 'em, when they are aſſur'd by any-one, that they have done nothing *below themſelves*, or that in ſome particular Action, they have exceeded the ordinary *Tenor* of their Character.

Thus is every-one convinc'd of the Reality of *a better* Self, and of the Cult or Homage which is due to It. The misfortune is, we are ſeldom taught to comprehend this *Self*, by placing it in a diſtinct View from its Repreſentative or Counterfeit. In our holy Religion, which for the greateſt part is adapted to the very meaneſt Capacitys, 'tis not to be expected that a Speculation of this kind ſhou'd be openly advanc'd. 'Tis enough that we have Hints given us of a nobler *Self*, than that which is commonly ſuppos'd the Baſis and Foundation of our Actions. *Self-Intereſt* is there taken, as it is vulgarly conceiv'd. Tho on the other ſide there are, in the moſt * ſacred Characters, Examples given us of the higheſt Contempt of all ſuch intereſted Views, of a Willingneſs to ſuffer without recompence for the ſake of others, and of a deſire to part even with *Life* and *Being* it-ſelf, on account of what is generous and worthy. But in the ſame manner as the ce-

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[*] Exod. Ch. xxxii. ver. 31, 32, *&c.* and Rom. Ch. ix. ver. 1, 2, 3, &c.

leſtial *Phænomena* are in the Sacred Volumes generally treated according to common Imagination, and the then current Syſtem of Aſtronomy and natural Science; ſo *the moral Appearances* are in many places preſerv'd without Alteration, according to vulgar Prejudice, and the general Conception of *Intereſt* and *Self-good.* Our *real* and *genuine* SELF is ſometimes ſuppos'd that *ambitious one* which is fond of Power and Glory, ſometimes that *childiſh one* which is taken with vain Shew, and is to be invited to Obedience by promiſe of finer Habitations, precious Stones and Metals, ſhining Garments, Crowns, and other ſuch dazling Beautys, by which another *Earth*, or material *City*, is repreſented.

IT muſt be own'd, that even at that time, when a greater and purer Light diſclos'd it-ſelf in the choſen Nation; their natural * Gloomineſs appear'd ſtill, by the great difficulty they had *to know themſelves*, or learn their real *Intereſt*, after ſuch long Tutorage and Inſtruction from above. The Simplicity of that People muſt certainly have been very great; when the beſt Doctrine cou'd not go down without *a Treat*, and the beſt Diſciples had their Heads ſo running upon their *Loaves*, that they were apt to conſtrue every divine Saying in a * *Belly*-Senſe, and thought nothing more ſelf-conſtituent than that inferior Receptacle. Their Taſte in Morals cou'd not fail of being ſutable to this extraordinary Eſtimation of *themſelves*. No wonder if the *better* and *nobler* SELF was left as a Myſtery to a People, who of all human Kind were the moſt groſly *ſelfiſh*, crooked and perverſe. So that it muſt neceſſarily be confeſs'd, in honour of their divine Legiſlators, Patriots, and Inſtructors; that they exceeded all others in Goodneſs and Generoſity; ſince they cou'd ſo truly love their Nation and Brethren, ſuch as they were; and cou'd have ſo generous and diſintereſted Regards for thoſe who were in themſelves ſo ſordidly intereſted and undeſerving.

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* *Supra*, p. 29. & VOL. III. p. 53——56. & 115. &c.

BUT whatever may be the proper Effect or Operation of Religion, 'tis the known Province of Philoſophy to teach us *our-ſelves*, keep us the *ſelf-ſame* Perſons, and ſo regulate our governing Fancys, Paſſions, and Humours, as to make us comprehenſible to our-ſelves, and knowable by other Features than thoſe of a bare Countenance. For 'tis not certainly by virtue of our Face merely, that we are *our-ſelves*. 'Tis not

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* MAT. Ch. xvi. ver. 6, 7, 8, &c.

WE who change, when our Complexion or Shape changes. But there is *that*, which being wholly metamorphos'd and converted, WE are thereby in reality transform'd and loſt.

SHOU'D an intimate Friend of ours, who had endur'd many Sickneſſes, and run many ill Adventures while he travel'd thro' the remoteſt parts of the Eaſt, and hotteſt Countrys of the South, return to us ſo alter'd in his whole outward Figure, that till we had for a time convers'd with him, we cou'd not know him again to be the ſame Perſon; the matter wou'd not ſeem ſo very ſtrange, nor wou'd our concern on this account be very great. But ſhou'd a like Face and Figure of a Friend return to us with Thoughts and Humours of a ſtrange and foreign Turn, with Paſſions, Affections, and Opinions wholly different from any thing we had formerly known; we ſhou'd ſay in earneſt, and with the greateſt Amazement and Concern, that this was *another Creature*, and not *the Friend* whom we once knew familiarly. Nor ſhou'd we in reality attempt any renewal of Acquaintance or Correſpondence with ſuch a Perſon, tho perhaps he might preſerve in his Memory the faint Marks or Tokens of former Tranſactions which had paſs'd between us.

When a Revolution of this kind, tho not ſo total, happens at any time in a Character; when the Paſſion or Humour of a known Perſon changes remarkably from what it once was; 'tis to *Philoſophy* we then appeal. 'Tis either the Want or Weakneſs of this Principle, which is charg'd on the Delinquent. And on this bottom it is, that we often challenge our-ſelves, when we find ſuch variation in our Manners; and obſerve that it is not always *the ſame Self*, nor *the ſame Intereſt* we have in view; but often a direct contrary-one, which we ſerve ſtill with the ſame Paſſion and Ardour. When from a noted Liberality we change perhaps to as remarkable a Parſimony; when from Indolence and Love of Reſt we plunge into Buſineſs; or from a buſy and ſevere Character, abhorrent from the tender Converſe of the fair Sex, we turn on a ſudden to a contrary Paſſion, and become amorous or uxorious: we acknowledge the Weakneſs; and charging our Defect on the general want of *Philoſophy*, we ſay (ſighing) "That, indeed, "we none of us truly *know our-ſelves*." And thus we recognize the Authority and proper Object of Philoſophy; ſo far at leaſt, that tho we pretend not to be compleat *Philoſophers*, we confeſs, "That as we have more or leſs of "this Intelligence or Comprehenſion of our-

"ſelves, we are accordingly more or leſs *truly* "Men, and either more or leſs to be depended "on, in Friendſhip, Society, and the Com-"merce of Life."

The *Fruits* of this Science are indeed the faireſt imaginable; and, upon due trial, are found to be as well reliſh'd, and of as good ſavour with Mankind. But when invited to the Speculation, we turn our Eyes on that which we ſuppoſe the *Tree,* 'tis no wonder if we ſlight the *Gardenerſhip*, and think the manner of Culture a very contemptible Myſtery. "*Grapes*, 'tis ſaid, *are not gather'd from Thorns;* "*nor Figs from Thiſtles.*" Now if in the literate World there be any choking Weed, any thing purely *Thorn or Thiſtle*, 'tis in all likelyhood that very kind of Plant which ſtands for **Philoſophy* in ſome famous Schools. There can be nothing more ridiculous than to expect that *Manners* or *Underſtanding* ſhou'd ſprout from ſuch a Stock. It pretends indeed ſome relation to *Manners*, as being definitive of the Natures, Eſſences, and Propertys of Spirits; and ſome relation to *Reaſon*, as deſcribing the Shapes and Forms of certain Inſtruments imploy'd in the reaſoning Art. But had the craftieſt of Men, for many Ages together, been imploy'd in finding out a method to confound *Reaſon*, and degrade the *Underſtanding* of Mankind; they cou'd not perhaps have ſucceeded better, than by the Eſtabliſhment of ſuch a *Mock-Science*.

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* *Infra*, p. 333, 334, 335. and VOL. III. p. 184, 185, 186.

I KNEW once a notable *Enthuſiaſt* of the itenerant kind, who being upon a high Spiritual Adventure in a Country where prophetick Miſſions are treated as no Jeſt, was, as he told me, committed a cloſe Priſoner, and kept for ſeveral months where he ſaw no manner of Light. In this Baniſhment from Letters and Diſcourſe, the Man very wittily invented an Amuſement much to his purpoſe, and highly preſervative both of Health and Honour. It may be thought perhaps, that of all Seaſons or Circumſtances here was one the moſt ſutable to our oft-mention'd practice of SOLILOQUY; eſpecially ſince the Priſoner was one of thoſe whom in this Age we uſually call *Philoſophers*, a Succeſſor of PARACELSUS, and a Maſter in the occult Sciences. But as to *Moral* Science, or any thing relating to *Self-converſe*, he was a mere Novice. To work therefore he went, after a different method. He tun'd his natural Pipes not after the manner of a Muſician, to practiſe what was melodious and agreeable in Sounds, but to faſhion and form all ſorts of articulate Voices the moſt diſtinctly that was poſſible. This he perform'd by ſtrenuouſly

nuouſly exalting his Voice, and eſſaying it in all the ſeveral Diſpoſitions and Configurations of his Throat and Mouth. And thus bellowing, roaring, ſnarling, and otherwiſe variouſly exerting his Organs of Sound, he endeavour'd to diſcover what Letters of the Alphabet cou'd beſt deſign each Species, or what new Letters were to be invented, to mark the undiſcover'd Modifications. He found, for inſtance, the Letter *A* to be a moſt genuine Character, an original and pure Vowel, and juſtly plac'd as principal in the front of the alphabetick Order. For having duly extended his under Jaw to its utmoſt diſtance from the upper; and by a proper Inſertion of his Fingers provided againſt the Contraction of either Corner of his Mouth; he experimentally diſcover'd it impoſſible for human Tongue under theſe Circumſtances to emit any other Modification of Sound than that which was deſcrib'd by this primitive Character. The Vowel *O* was form'd by an orbicular Diſpoſition of the Mouth; as was aptly delineated in the Character it-ſelf. The Vowel *U* by a parallel Protruſion of the Lips. The other Vowels and Conſonants by other various Colliſions of the Mouth, and Operations of the active Tongue upon the paſſive Gum or Palat. The Reſult of this profound Speculation and long Exerciſe of our Priſoner, was *a Philoſophical Treatiſe,*

tiſe, which he compos'd when he was ſet at liberty. He eſteem'd himſelf the only Maſter of Voice and Language on the account of this his *radical* Science, and *fundamental Knowledge* of Sounds. But whoever had taken him to improve their Voice, to teach 'em an agreeable or juſt manner of Accent or Delivery, wou'd, I believe, have found themſelves conſiderably deluded.

'Tis not that I wou'd condemn as uſeleſs this ſpeculative Science of *Articulation*. It has its place, no doubt, among the other Sciences, and may ſerve to *Grammar*, as *Grammar* ſerves to *Rhetorick*, and to other Arts of ſpeech and Writing. The Solidity of *Mathematicks*, and its Advantage to Mankind, is prov'd by many effects in thoſe beneficial Arts and Sciences which depend on it: tho *Aſtrologers*, *Horoſcopers*, and other ſuch, are pleas'd to honour themſelves with the Title of *Mathematicians*. As for *Metaphyſicks*, and that which in the Schools is taught for *Logick* or for *Ethicks*; I ſhall willingly allow it to paſs for *Philoſophy*, when by any real effects it is prov'd capable to refine our Spirits, improve our Underſtandings, or mend our Manners. But if the defining *material* and *immaterial Subſtances*, and diſtinguiſhing their *Propertys* and *Modes*, is recommended to us, as the right manner of proceeding in the Diſcovery of our own Natures, I ſhall be apt to ſuſpect ſuch a Study as the more deluſive and infatuating, on account of its magnificent Pretenſion.

THE Study of Triangles and Circles interferes not with the Study of *Minds.* Nor does the Student in the mean while ſuppoſe himſelf advancing in Wiſdom, or the Knowledge of Himſelf or Mankind. All he deſires, is to keep his Head ſound, as it was before. And well, he thinks indeed, he has come-off, if by good fortune there be no Crack made in it. As for other Ability or Improvement in the Knowledge of human Nature or the World; he refers himſelf to other Studys and Practice. Such is *the Mathematician's* Modeſty and good Senſe. But for the *Philoſopher*, who pretends to be wholly taken up in conſidering his higher Facultys, and examining the Powers and Principles of his Underſtanding; if in reality his Philoſophy be foreign to the Matter profeſs'd; if it goes beſide the mark, and reaches nothing we can truly call our Intereſt or Concern; it muſt be ſomewhat worſe than mere Ignorance or Idiotiſm. The moſt ingenious way of becoming fooliſh, is *by a Syſtem.* And the ſureſt Method to prevent good Senſe, is to ſet up ſomething in the room of it. The liker any thing is to Wiſdom, if it be not plainly *the thing it-ſelf*, the more directly it becomes *its oppoſite.*

ONE wou'd expect it of theſe *Phyſiologiſts* and ſearchers of *Modes* and *Subſtances*, that being ſo exalted in their Underſtandings, and inrich'd with Science above other Men, they ſhou'd be as much above 'em in their Paſſions and Sentiments. The Conſciouſneſs of being admitted into the ſecret Receſſes of Nature and the inward Reſources of a human Heart, ſhou'd, one wou'd think, create in theſe Gentlemen a ſort of Magnanimity, which might diſtinguiſh 'em from the ordinary Race of Mortals. But if their pretended Knowledge of the Machine of *this World*, and of *their own Frame*, is able to produce nothing beneficial either to the one or to the other; I know not to what purpoſe ſuch a Philoſophy can ſerve, except only to ſhut the door againſt better Knowledge, and introduce Impertinence and Conceit with the beſt Countenance of Authority.

'TIS hardly poſſible for a Student, but more eſpecially *an Author*, who has dealt in *Ideas*, and treated formally of *the Paſſions*, in a way of *natural Philoſophy*, not to imagine himſelf more wiſe on this account, and more knowing in his own Character, and the Genius of

Mankind. But that he is miſtaken in his Calculation, Experience generally convinces us: none being found more impotent in themſelves, of leſs command over their Paſſions, leſs free from Superſtition and vain Fears, or leſs ſafe from common Impoſture and Deluſion, than the noted Head-pieces of this ſtamp. Nor is this a wonder. The Speculation in a manner beſpeaks the Practice. There needs no formal Deduction to make this evident. A ſmall Help from our familiar Method of *Soliloquy* may ſerve turn: and we may perhaps decide this matter in a more diverting way; by confronting this ſuper-ſpeculative Philoſophy with a more practical ſort, which relates chiefly to our Acquaintance, Friendſhip, and good Correſpondence with *our-ſelves.*

ON this account, it may not be to my Reader's diſadvantage, if forgetting him for a-while, I apply chiefly to *my-ſelf;* and, as occaſion offers, aſſume that *ſelf-converſant Practice*, which I have pretended to diſcloſe. 'Tis hop'd therefore, he will not eſteem it as ill Breeding, if I loſe the uſual regard to his Preſence. And ſhou'd I fall inſenſibly into one of the Paroxyſms deſcrib'd; and as in a ſort of Phrenzy, enter into high Expoſtulation with my-ſelf; he will not ſurely be offended with the free Language, or even with the Reproaches he hears from a Perſon who only makes bold with whom he may.

IF A Paſſenger ſhou'd turn by chance into a Watchmaker's Shop, and thinking to inform himſelf concerning *Watches*, ſhou'd inquire, of what Metal, or what Matter, each part was compos'd; what gave the Colours, or what made the Sounds; without examining what the real Uſe was of ſuch an Inſtrument; or by what Movements its *End* was beſt attain'd, and its perfection acquir'd: 'tis plain that ſuch an Examiner as this, wou'd come ſhort of any Underſtanding in the real Nature of the Inſtrument. Shou'd a Philoſopher, after the ſame manner, employing himſelf in the Study of human Nature, diſcover only, what Effects each Paſſion wrought upon the Body; what change of Aſpect or Feature they produc'd; and in what different manner they affected the Limbs and Muſcles; this might poſſibly qualify him to give Advice to an Anatomiſt or a Limner, but not to *Mankind* or to *Himſelf*: Since according to this Survey he conſider'd not the real Operation or Energy of his Subject, nor contemplated the *Man*, as *real* MAN, and as a human Agent; but as a *Watch* or common *Machine*.

"The Paſſion of *Fear* (as a *modern Philoſopher informs me) determines the Spirits to the Muſcles of the Knees, which are inſtantly ready to perform their Motion; by taking up the Legs with incomparable Celerity, in order to remove the Body out of harm's way." — Excellent Mechaniſm! But whether the knocking together of the Knees be any more the cowardly Symptom of Flight, than the chattering of the Teeth is the ſtout Symptom of Reſiſtance, I ſhall not take upon me to determine, in this whole Subject of Inquiry I ſhall find nothing of the leaſt *Self*-concernment. And I may depend upon it, that by the moſt refin'd Speculation of this kind, I ſhall neither learn to diminiſh my Fears, or raiſe my Courage. This, however, I may be aſſur'd of, that 'tis the Nature of Fear, as well as of other Paſſions, to have its Increaſe and Decreaſe, as it is fed by *Opinion*, and influenc'd by Cuſtom and Practice.

These Paſſions, according as they have the Aſcendency in me, and differ in proportion with one another, affect my Character, and make me different with reſpect to *my-ſelf* and others. I muſt, therefore, of neceſſity find

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* Monſieur Des Cartes, in his Treatiſe of the Paſſions.

Redreſs and Improvement in this caſe, by reflecting juſtly on the manner of my own *Motion*, as guided by *Affections* which depend ſo much on Apprehenſion and Conceit. By examining the various Turns, Inflections, Declenſions, and inward Revolutions of *the Paſſions*, I muſt undoubtedly come the better to underſtand a human Breaſt, and judge the better both of others and *my-ſelf*. 'Tis impoſſible to make the leaſt advancement in ſuch a Study, without acquiring ſome Advantage, from the Regulation and Government of thoſe Paſſions, on which the Conduct of a Life depends.

FOR inſtance, if SUPERSTITION be the ſort of Fear which moſt oppreſſes; 'tis not very material to inquire, on this occaſion, to what Parts or Diſtricts the Blood or Spirits are immediately detach'd, or where they are made to rendevouz. For this no more imports me to underſtand, than it depends on me to regulate or change. But when the Grounds of this ſuperſtitious Fear are conſider'd to be from *Opinion*, and the Subjects of it come to be thorowly ſearch'd and examin'd; the Paſſion it-ſelf muſt neceſſarily diminiſh, as I diſcover more and more the Impoſture which belongs to it.

In the ſame manner, if Vanity be from *Opinion*, and I conſider how *Vanity* is conceiv'd, from what imaginary Advantages, and inconſiderable Grounds; if I view it in its exceſſive height, as well as in its contrary depreſſion; 'tis impoſſible I ſhou'd not in ſome meaſure be reliev'd of this Diſtemper.

* *Laudis amore tumes? Sunt certa Piacula——*
Sunt verba et voces quibus hunc lenire dolorem
Poſſis, et magnam morbi deponere partem.

The ſame muſt happen in reſpect of *Anger*, *Ambition*, *Love*, *Deſire*, and the other Paſſions from whence I frame the different Notion I have of *Intereſt*. For as theſe Paſſions veer, my *Intereſt* veers, my *Steerage* varys and I make alternately, now this, now that, to be my *Courſe* and *Harbour*. The Man in Anger, has a different *Happineſs* from the Man in Love. And the Man lately become covetous, has a different Notion of *Satisfaction* from what he had before, when he was liberal. Even the Man in Humour, has another Thought of *Intereſt* and *Advantage* than the Man out of Humour, or in the leaſt diſturb'd. The Examination, therefore, of my *Humours*, and the * INQUIRY after my *Paſſions* muſt neceſſarily draw along with it the Search and Scrutiny of my *Opinions*, and the ſincere Conſideration of my *Scope* and *End*. And thus the Study of *human Affection* cannot fail of leading me towards the Knowledge of *human Nature*, and of MY-SELF.

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* Hor. *Epiſt.* 1. *lib.* 1.

THIS is the *Philoſophy*, which, by Nature, has the Pre-eminence above all other Science or Knowledge. Nor can this ſurely be of the ſort call'd † *vain* or *deceitful;* ſince it is the only means by which I can diſcover Vanity and Deceit. This is not of that kind which depends on † *Genealogys* or *Traditions*, and † *miniſters Queſtions and vain Jangling*. It has not its Name, as other Philoſophys, from the mere Subtlety and Nicety of the Speculation; but, by way of Excellence, from its being ſuperior to all other Speculations; from its preſiding over all other Sciences and Occupations; teaching the Meaſure of each, and aſſigning the juſt Value of every-thing in Life. By this Science *Religion* it-ſelf is judg'd, *Spirits* are ſearch'd, *Prophecys* prov'd, *Miracles* diſtinguiſh'd: the ſole Meaſure and Standard being taken from *moral Rectitude*, and from the Diſcernment of what is ſound and juſt in their Affections. For if the * *Tree* is known only *by its Fruits;* my firſt Endeavour muſt be to diſtinguiſh the true Taſte of *Fruits*, refine my Palat, and eſtabliſh a juſt Reliſh in the kind. So that to bid me judge Authority by Morals, whilſt the Rule of Morals, is ſuppos'd † dependent on mere Authority and *Will;* is the ſame in reality as to bid me ſee with my Eyes ſhut, meaſure without a Standard, and count without Arithmetick.

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* See INQUIRY, *viz.* Treatiſe IV. of theſe Volumes.

† COLOSS. Ch. ii. ver. 8. TIT. Ch. iii. ver. 9. 1 TIM. Ch. i. ver. 4, & 6. and Ch. vi. ver. 20.

AND thus PHILOSOPHY, which judges both of her-ſelf, and of every thing beſides; diſcovers her own Province, and chief Command; teaches me to diſtinguiſh between her Perſon and her Likeneſs; and ſhews me her immediate and real ſelf, by that ſole Privilege of teaching me *to know my-ſelf*, and *what belongs to me.* She gives to every inferior Science its juſt rank; leaves ſome to meaſure *Sounds;* others to ſcan *Syllables;* others to weigh *Vacuums*, and define *Spaces*, and *Extenſions:* but reſerves to her-ſelf her due Authority, and Majeſty; keeps her State, and antient Title of *Vitæ Dux*, *Virtutis Indagatrix*, and the reſt of thoſe juſt Appellations which of old belong'd to her; when ſhe merited to be apoſtrophiz'd, as ſhe was, by the * Orator: "*Tu* "*Inventrix Legum, tu Magiſtra morum et diſcipli*"*næ.* * * * *Eſt autem unus dies bene et ex præcep*"*tis tuis actus, peccanti immortalitati anteponendus.*" Excellent Miſtreſs! but eaſy to be miſtaken! whilſt ſo many Handmaids wear as illuſtrious Apparel; and ſome are made to outſhine her far, in Dreſs, and Ornament.

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* LUKE, Ch. vi. ver. 43, 44. and MAT. Ch. vii. ver. 16. See VOL. II. *p.* 269, 334.

† *Supra*, pag. 107.

In reality, how ſpecious a Study, how ſolemn an Amuſement is rais'd from what we call *Philoſophical Speculations!*——the *Formalitys of Ideas*——their *Compoſitions*, *Compariſons*, *Agreement*, and *Diſagreement!*——What can have a better Appearance, or bid fairer for *genuine* and *true* PHILOSOPHY? Come on then. Let me philoſophize in this manner; if this be indeed the way I am to grow *wiſe*. Let me examine my *Ideas* of *Space* and *Subſtance:* Let me look well into *Matter* and its *Modes;* if this be looking into MY-SELF; if this be to improve my *Underſtanding*, and enlarge my MIND. For of this I may ſoon be ſatisfy'd. Let me obſerve therefore, with diligence, what paſſes *here;* what Connexion and Conſiſtency, what Agreement or Diſagreement I find *within:*

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* CICERO, *Tuſc. Queſt. lib.* 5.

" Whether according to my preſent *Ideas*, " that which I approve this Hour, I am like " to approve as well the next: And in caſe it " be otherwiſe with me; how or after what " manner, I ſhall relieve my-ſelf; how *aſcertain* my *Ideas*, and keep my Opinion, Liking, " and Eſteem of things, *the ſame*." If this remains unſolv'd: if I am ſtill the ſame Myſtery to my-ſelf as ever: to what purpoſe is all this reaſoning and acuteneſs? wherefore do I admire my Philoſopher, or Study to become ſuch a one, my-ſelf?

To-*day* things have ſucceeded well with me; conſequently my Ideas are rais'd: " 'Tis a fine " World! All is glorious! Every thing delightful and entertaining! Mankind, Converſation, Company, Society; What can be " more deſirable?" *To-morrow* comes Diſappointment, Croſſes, Diſgrace. And what follows? " O miſerable Mankind! Wretched " State! Who wou'd live out of Solitude? " Who wou'd write or act for ſuch a World?" Philoſopher! where are thy *Ideas?* Where is *Truth, Certainty, Evidence*, ſo much talk'd of? 'Tis here ſurely they are to be maintain'd, if any where, 'Tis here I am to preſerve ſome *juſt Diſtinctions*, and *adequate Ideas;* which if I cannot do a jot the more, by what ſuch a Philoſophy can teach me, the Philoſophy is in this reſpect impoſing, and deluſive. For whatever its other Virtues are; it relates not to *Me my-ſelf*, it concerns not *the Man*, nor any otherwiſe affects *the Mind* than by the conceit of Knowledge, and the falſe Aſſurance rais'd from a ſuppos'd Improvement.

AGAIN. What are my Ideas *of the World*, of *Pleaſure*, *Riches*, *Fame*, *Life*? What Judgment am I to make of Mankind and human Affairs? what Sentiments am I to frame? What Opinions? what Maxims? If none at all; why do I concern my-ſelf in Speculations about my *Ideas*? What is it to me, for inſtance, to know what kind of Idea I can form of *Space*? "Divide a ſolid Body of whatever Dimention, "(ſays a renown'd modern Philoſopher:) And "'twill be impoſſible for the Parts to move "within the bounds of its Superficies; if there "be not left in it *a void Space, as big as "the leaſt part into which the ſaid Body is "divided."——

THUS the *Atomiſt*, or *Epicurean*, pleading for a *Vacuum*. The *Plenitudinarian*, on the other ſide, brings his *Fluid* in play, and joins the Idea of *Body* and *Extenſion*. "Of this, ſays one, "I have clear Ideas. Of this, ſays the other, I

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* Theſe are the words of the particular Author cited.

" can be certain. And what, ſay I, if in the " whole matter there be no certainty at all?" For *Mathematicians* are divided: and *Mechanicks* proceed as well on one Hypotheſis as on the other. My *Mind*, I am ſatisfy'd, will proceed either way alike: For it is concern'd on neither ſide.——" Philoſopher! let me hear concerning what is of ſome moment to me. " Let me hear concerning *Life;* what the right " Notion is; and what I am to ſtand to, upon " occaſion: that I may not, when Life ſeems " retiring, or has run it-ſelf out to the very " Dregs, cry *Vanity!* condemn the World, and " at the ſame time complain, that *Life is ſhort* " *and paſſing!*" For why ſo *ſhort* indeed, if not found *ſweet?* Why do I complain both ways? Is Vanity, *mere Vanity*, a Happineſs? Or can Miſery *paſs away* too ſoon?

THIS is of moment to me to examine. This is worth my while. If, on the other ſide, I cannot find the *Agreement* or *Diſagreement* of my *Ideas* in this place; if I can come to nothing *certain* here; what is all the reſt to me? What ſignifys it how I come by my *Ideas*, or how *compound* 'em; which are *ſimple*, and which *complex?* If I have a right Idea of *Life*, now when perhaps I think ſlightly of it, and reſolve with my-ſelf, " That it may eaſily be " laid down on any honourable occaſion of

" Service to my Friends, or Country ;" teach me how I may preſerve this *Idea:* or, at leaſt, how I may get ſafely rid of it; that it may trouble me no more, nor lead me into ill Adventures. Teach me how I came by ſuch an *Opinion* of Worth and Virtue; what it is, which at one time raiſes it ſo high, and at another time reduces it to nothing; how theſe Diſturbances and Fluctuations happen; " By what " Innovation, what *Compoſition*, what *Intervention of other Ideas*." If this be the Subject of the *Philoſophical Art;* I readily apply to it, and embrace the Study. If there be nothing of this in the Caſe; I have no occaſion for this ſort of Learning; and am no more deſirous of knowing how I form or compound thoſe *Ideas* which are mark'd by Words, than I am of knowing how, and by what Motions of my Tongue or Palat, I form thoſe *articulate Sounds*, which I can full as well pronounce, without any ſuch Science or Speculation.

SECT. II.

BUT here it may be convenient for me to quit my-ſelf a-while, in favour of my Reader; leſt if he prove one of the *uncourteous* ſort, he ſhou'd raiſe a conſiderable Objection in this place. He may aſk perhaps, " Why " a Writer for *Self-entertainment* ſhou'd not keep

“ his Writings to himſelf, without appearing “ *in Publick* or before *the World.*”

In anſwer to this I ſhall only ſay, that for appearing *in Publick*, or before *the World*, I do not readily conceive what our worthy Objector may underſtand by it. I can call to mind, indeed, among my acquaintance, certain Merchant-Adventurers in the Letter-Trade, who in correſpondence with their Factor-Bookſeller, are enter'd into a notable Commerce with *the World*. They have directly, and in due Form of *Preface*, and *Epiſtle Dedicatory*, ſolicited the *Publick*, and made Intereſt with Friends for Favour and Protection on this account. They have ventur'd, perhaps, to join ſome great Man's Reputation with their own; having obtain'd this Permiſſion to addreſs a Work to him, on preſumption of its paſſing for ſomething conſiderable in the Eyes of *Mankind*. One may eaſily imagine that ſuch patroniz'd and avow'd *Authors* as theſe, wou'd be ſhreudly diſappointed if *the Publick* took no notice of their Labours. But for my own part, 'tis of no concern to me, what regard *the Publick* beſtows on my Amuſements; or after what manner it comes acquainted with what I write for my private Entertainment, or by way of *Advice* to ſuch of my Acquaintance as are thus deſperately embark'd.

'Tis requiſite, that my Friends, who peruſe theſe *Advices*, ſhou'd read 'em in better Characters than thoſe of my own Hand-writing. And by good luck I have a very fair Hand offer'd, which may ſave me the trouble of recopying, and can readily furniſh me with as many handſom Copys as I wou'd deſire, for my own and Friends Service. I have not, indeed, forbid my *Amanuenſis* the making as many as he pleaſes for his own Benefit. What I write is not worth being made a Myſtery. And if it be worth any one's purchaſing; much good may do the Purchaſer. 'Tis a *Traffick* I have no ſhare in; tho I accidentally furniſh the Subject matter.

And thus am I no wiſe more an AUTHOR, for being in *Print*. I am conſcious of no additional Virtue, or dangerous Quality, from having lain at any time under the weight of that alphabetick Engine call'd *the Preſs*. I know no Conjuration in it, either with reſpect to Church, or State. Nor can I imagine why the Machine ſhou'd appear ſo formidable to Scholars, and renown'd Clerks; whoſe very Myſtery and Foundation depends on the Letter-Manufacture. To allow *Benefit of Clergy*, and *to reſtrain the Preſs*, ſeems to me to have ſomething of Croſs-purpoſe in it. I can hardly think that *the Quality* of what is written can be alter'd by *the Manner* of Writing; or that there can be any harm in a quick way of copying fair, and keeping Copys alike. Why a Man may not be permitted to write with *Iron* as well as *Quill*, I can't conceive; or how a Writer changes his Capacity, by this new Dreſs, any more than by the wear of *Wove*-Stockins, after having worn no other Manufacture than *the Knit.*

SO MUCH for my *Reader;* if perchance I have any beſides the Friend or two abovemention'd. For being engag'd in *Morals*, and induc'd to treat ſo rigorous a Subject as that of *Self-examination;* I naturally call to mind the extreme Delicacy and Tenderneſs of modern Appetites, in reſpect of the *Philoſophy* of this kind. What Diſtaſte poſſibly may have ariſen from ſome medicinal Doſes of a like nature, adminiſter'd to raw Stomachs, at a very early Age, I will not pretend to examine. But whatever Manner in Philoſophy happens to bear the leaſt reſemblance to that of *Catechiſm*, cannot, I'm perſuaded, of it-ſelf, prove very inviting. Such a ſmart way of queſtioning our-ſelves in our Youth, has made our Manhood more averſe to the expoſtulatory Diſcipline. And tho the *metaphyſical* Points of our Belief are by this method, with admirable Care and Caution, inſtill'd into tender Minds; yet the manner of this anticipating Philoſophy, may make the After-work of Reaſon, and the inward Exerciſe of the Mind, at a riper Age, proceed the more heavily, and with greater reluctance.

It muſt needs be a hard Caſe with us, after having paſs'd ſo learn'd a Childhood, and been inſtructed in our own and other higher *Natures*, *Eſſences*, *incorporeal Subſtances*, *Perſonalitys*, and the like; to condeſcend at riper Years to ruminate and con over this Leſſon a ſecond time. 'Tis hard, after having, by ſo many pertinent Interrogatorys, and deciſive Sentences, declar'd *Who* and *What* we are; to come leiſurely, in another view, to inquire concerning our real SELF, and END, the *Judgment* we are to make of INTEREST, and *the Opinion we ſhou'd have of* ADVANTAGE *and* GOOD: which is what muſt neceſſarily determine us in our Conduct, and prove the leading Principle of our Lives.

CAN we bear looking a-new into theſe Myſterys? Can we endure a new *Schooling*, after having once learnt our Leſſon from *the World?* Hardly, I preſume. For by the Leſſon of this latter *School*, and according to the Senſe I acquire in Converſe with *prime Men;*

ſhou'd I at any time aſk my-ſelf, *What govern'd me?* I ſhou'd anſwer readily, *My intereſt.* "But what is *Intereſt?* And how govern'd? "By Opinion and Fancy. Is every "thing therefore my Intereſt which I fancy "ſuch? Or may my Fancy poſſibly be wrong? "It may. If my Fancy of Intereſt "therefore be wrong; can my Purſuit or Aim "be right? Hardly ſo. Can I then "be ſuppos'd *to hit*, when I know not, in "reality, ſo much as how *to aim?*"

My chief Intereſt, it ſeems therefore, muſt be to get *an Aim*; and know certainly where my Happineſs and Advantage lies. "Where elſe can it lie, than in *my Pleaſure;* "ſince my Advantage and Good muſt ever be "*pleaſing:* and what is *pleaſing*, can never be "other than my Advantage and Good? "Excellent! Let *Fancy* therefore govern, and "*Intereſt* be what *we pleaſe*. For if that which "*pleaſes us* be our Good, * *becauſe it pleaſes us;* "any-thing may be our INTEREST or GOOD. "Nothing can come amiſs. That which we "fondly make our *Happineſs* at one time, we "may as readily un-make at another. No-"one can learn what *real* GOOD is. Nor can "any-one upon this foot be ſaid *to underſtand* "*his* INTEREST."

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* VOL. II. *p.* 227. and VOL. III. *p.* 200.

HERE, we ſee, are ſtrange Embroils!——But let us try to deal more candidly with ourſelves, and frankly own that * *Pleaſure* is no rule of GOOD; ſince when we follow *Pleaſure* merely, we are diſguſted, and change from one ſort to another: condemning that at one time, which at another we earneſtly approve; and never judging equally of *Happineſs*, whilſt we follow *Paſſion* and mere *Humour*.

A LOVER, for inſtance, when ſtruck with the *Idea* or *Fancy* of his Enjoyment, promiſes himſelf the higheſt Felicity, if he ſucceeds in his *new Amour*.—He ſucceeds in it; finds not the Felicity he expected: but promiſes himſelf the ſame again *in ſome other*.—The ſame thing happens: He is diſappointed as before; but ſtill has *Faith*.—Weary'd with this Game, he quits the Chace; renounces the way of Courtſhip and *Intrigue*, and deteſts the Ceremony and Difficulty of the Pleaſure.——A *new* Species of Amours invites him. Here too he meets the ſame Inquietude and Inconſtancy.——Scorning to grow *ſottiſh*, and plunge in the loweſt Sink of Vice, he ſhakes off his Intemperance; deſpiſes *Gluttony* and *Riot*; and hearkens to *Ambition*. He grows a Man of Buſineſs, and ſeeks Authority and Fame.——

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* *Infra* p. 339.

* *Quo teneam vultus mutantem* PROTEA *nodo?*

LEST this therefore ſhou'd be my own caſe; let me ſee whether I can controul my *Fancy*, and fix it if poſſible, on ſomething which may hold *good.*——When I exerciſe my Reaſon in *moral* Subjects; when I employ my Affection in *friendly* and *ſocial* Actions, I find I can ſincerely *enjoy my-ſelf.* If there be a Pleaſure therefore of this kind; why not indulge it? or what harm wou'd there be, ſuppoſing it ſhou'd grow greater by Indulgence; If I am *lazy*, and indulge my-ſelf in the languid Pleaſure; I know the harm, and can foreſee *the Drone.* If I am luxurious, I know the harm of this alſo, and have the plain proſpect of *the Sot.* If Avarice be my Pleaſure; the End, I know, is being a *Miſer.* But if HONESTY be my Delight, I know no other conſequence from indulging ſuch a Paſſion, than that of growing *better natur'd*, and *enjoying more and more the Pleaſures of Society.* On the other hand, if this honeſt Pleaſure be loſt by knaviſh Indulgence, and Immorality, there can hardly be a Satisfaction left of any kind; ſince Good-nature and † ſocial

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* *Hor. Epiſt.* I. *lib.* I.

† VOL. II. *p.* 127.

Affection are ſo eſſential even to the Pleaſures of *a Debauch*.

If therefore the only Pleaſure I can freely and without reſerve indulge, be that of the *honeſt* and *moral* kind; if the rational and ſocial Enjoyment be ſo conſtant in it-ſelf, and ſo eſſential to Happineſs; why ſhou'd I not bring my other Pleaſures to correſpond and be Friends with it, rather than raiſe my-ſelf other Pleaſures, which are deſtructive of this Foundation, and have no manner of Correſpondency with one another?

Upon this bottom let me try how I can bear the Aſſault of Fancy, and maintain my-ſelf in my moral Fortreſs, againſt the Attacks which are rais'd on the ſide of corrupt *Intereſt* and a wrong *Self*. When the Idea of Pleaſure ſtrikes, I aſk my-ſelf: "Before I was thus "ſtruck by the Idea, was any thing a miſs "with me? No. Therefore remove the "Idea, and I am well. But having this "Idea ſuch as I now have, I cannot want "the Thing, without regret. See, there- "fore, which is beſt: either to ſuffer under "this Want, till the Idea be remov'd; or by "ſatisfying the Want, confirm not only this "Idea, but all of the ſame ſtamp!"

In reality, has not *every* Fancy a like Privilege of paſſing; if *any ſingle one* be admitted upon its own Authority? And what muſt be the Iſſue of ſuch an OEconomy, if the whole fantaſtick *Crew* be introduc'd, and the Door refus'd to none? What elſe is it than this Management which leads to the moſt diſſolute and profligate of Characters? What is it, on the contrary, which raiſes us to any degree of Worth or Steddineſs, beſides a direct contrary Practice and Conduct; Can there be *Strength of Mind;* can there be *Command over one's ſelf;* if the Ideas of Pleaſure, the Suggeſtions of *Fancy*, and the ſtrong Pleadings of Appetite and Deſire are not often withſtood, and *the Imaginations* ſoundly reprimanded, and brought under ſubjection?

Thus it appears that the Method of examining our *Ideas* is no pedantick Practice. Nor is there any thing un-galante in the manner of thus queſtioning the *Lady-Fancys*, which preſent themſelves as charmingly dreſs'd as poſſible to ſolicit their Cauſe, and obtain a Judgment, by favour of that worſe *Part*, and corrupt Self, to whom they make their Application.

It may be juſtly ſaid of theſe, that they are very powerful *Solicitreſſes*. They never ſeem to importune us; tho they are ever in our eye, and meet us whichever way we turn. They underſtand better how to manage their Appearance, than by always throwing up their Veil, and ſhewing their Faces openly in a broad Light, to run the danger of cloying our Sight, or expoſing their Features to a ſtrict Examination. So far are they from ſuch forwardneſs, that they often ſtand as at a diſtance; ſuffering us to make the firſt advance, and contenting themſelves with diſcovering a Side-face, or beſtowing now and then a glance in a myſterious manner, as if they endeavour'd to conceal their Perſons.

ONE of the moſt dangerous of theſe *Enchantreſſes* appears in a ſort of diſmal Weed, with the moſt mournful Countenance imaginable; often caſting up her Eyes, and wringing her Hands; ſo that 'tis impoſſible not to be mov'd by her, till her Meaning be conſider'd, and her Impoſture fully known. The Airs ſhe borrows, are from the tragick Muſe MELPOMENE. Nor is ſhe in her own Perſon any way amiable or attractive. Far from it. Her Art is to render her-ſelf as forbidding as poſſible; that her Siſters may by her means be the more alluring. And if by her tragick Aſpect, and melancholy Looks, ſhe can perſuade us that *Death* (whom ſhe repreſents) is ſuch a hideous Form; ſhe conquers in behalf of the whole fantaſtick Tribe of wanton, gay, and fond Deſires. Effeminacy and Cowardice inſtantly prevail. The pooreſt *Means* of Life grow in repute, when the *Ends* and *juſt Conditions* of it are ſo little known, and the Dread of parting with it, rais'd to ſo high a degree. The more eagerly we graſp at *Life*, the more impotent we are in the Enjoyment of it. By this Avidity, its very Lees and Dregs are ſwallow'd. The Ideas of ſordid Pleaſure are advanc'd. Worth, Manhood, Generoſity, and all the nobler Opinions and Sentiments of *honeſt* GOOD, and *virtuous Pleaſure*, diſappear, and fly before this *Queen of Terrors.*

'TIS a mighty Delight which a ſort of Counter-Philoſophers take in ſeconding this *Phantom*, and playing her upon our Underſtandings, whenever they wou'd take occaſion to confound 'em. The vicious Poets employ this *Spectler* too on their ſide; tho after a different manner. By the help of this tragick Actreſs, they gain a fairer Audience for the luxurious Fancys, and give their ERATO's, and other playſom *Muſes* a fuller Scope in the ſupport of Riot and Debauch. The gloomy Proſpect of Death becomes the Incentive to Pleaſures of the loweſt Order. *Aſhes* and *Shade*, the *Tomb* and *Cypreſs*, are made to ſerve as Foils to

Luxury. The Abhorrence of an inſenſible State makes mere Vitality and Animal-Senſation highly cheriſh'd.

> * *Indulge Genio: carpamus dulcia, noſtrum eſt*
> *Quod vivis: Cinis, et Manes, et Fabula fies.*

'Tis no wonder if *Luxury* profits by the Deformity of this Specter-Opinion. She ſupports her Intereſt by this childiſh Bugbear; and like a mother by her Infant, is hugg'd ſo much the cloſer by her Votary, as the Fear preſſes him, and grows importunate. She invites him to *live faſt*, according to her beſt meaſure of *Life*. And well ſhe may. Who wou'd not willingly make *Life* paſs away as quickly as was poſſible; when the nobler Pleaſures of it were already loſt or corrupted by a wretched *Fear of Death*? The intenſe Selfiſhneſs and Meanneſs which accompanys this Fear, muſt reduce us to a low ebb of Enjoyment; and in a manner bring to nothing that main Sum of ſatisfactory Senſation, by which we vulgarly rate the Happineſs of our private Condition and Fortune.

But ſee! A lovely Form advances to our Aſſiſtance, introduc'd by the prime *Muſe*, the beauteous CALLIOPE! She ſhews us what real

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* Perſ. *Sat.* 5.

Beauty is, and what thoſe *Numbers* are, which make Life perfect, and beſtow *the chief Enjoyment.* She ſets *Virtue* before her Eyes, and teaches us how to rate *Life*, form the Experience of the moſt heroick Spirits. She brings her Siſters CLIO and URANIA to ſupport her. From *the former* ſhe borrows whatever is memorable in Hiſtory, and antient Time, to confront the Tragick Specter, and ſhew the fix'd Contempt which the happieſt and freeſt Nations, as well as ſingle Heroes, and private Men worthy of any Note, have ever expreſs'd for that Impoſtreſs. From *the latter* ſhe borrows what is ſublimeſt in Philoſophy, to explain the Laws of Nature, the Order of the Univerſe, and repreſent to us the Juſtice of accompanying this amiable Adminiſtration. She ſhews us, that by this juſt Compliance we are made happieſt: and that the meaſure of a happy Life is not from the fewer or more Suns we behold, the fewer or more Breaths we draw, or Meals we repeat; but from the having *once liv'd well*, acted our *Part* handſomly, and made our *Exit* chearfully, and as became us.

THUS we retain on Virtue's ſide the nobleſt Party of the *Muſes.* Whatever is auguſt among thoſe Siſters, appears readily in our behalf. Nor are the more jocund Ladys wanting in their Aſſiſtance, when they act in the perfection of their Art, and inſpire ſome better Genius's in this kind of Poetry. Such were the nobler *Lyricks*, and thoſe of the *latter*, and *more refin'd Comedy* of the Antients. The THALIA's the POLYHYMNIA's, the TERPSYCHORE's, the EUTERPE's willingly join their Parts; and being alike intereſted in the Cauſe of *Numbers*, are with regret employ'd another way, in favour of *Diſorder*. Inſtead of being made *Syrens* to ſerve the Purpoſes of Vice, they wou'd with more delight accompany their elder Siſters, and add their Graces and attractive Charms to what is moſt harmonious, Muſe-like, and divine in human Life. There is this difference only between theſe and the more heroick Dames; that they can more eaſily be perverted, and take the vicious Form. For what Perſon of any Genius or maſterly Command in the Poetick Art, cou'd think of bringing the *Epick* or *Tragick* Muſe to act the Pandar, or be ſubſervient to Effeminacy and Cowardice? 'Tis not againſt Death, Hazards or Toils, that *Tragedy* and the heroic Fable are pointed. 'Tis not *mere Life* which is here exalted, or has its Price enhanc'd. On the contrary, its Calamitys are expos'd: the Diſorders of the Paſſions ſet to view: Fortitude recommended: Honour advanc'd: the Contempt of Death plac'd as the peculiar Note of every generous and happy

Soul; and the tenacious Love of Life, as the trueſt Character of an abject Wretch.

* *Uſque adeone mori miſerum eſt?*——

'TIS not to be imagin'd how eaſily we deal with the deluding *Apparitions* and falſe Ideas of Happineſs and Good; when this frightful *Specter* of Miſery and Ill, is after this manner well laid, and by honeſt Magick conjur'd down; ſo as not to give the leaſt aſſiſtance to the other tempting *Forms.* This is that *occult* Science, or ſort of Counter-*Necromancy*, which inſtead of Ghaſtlineſs and Horror, inſpires only what is gentle and humane, and diſpels the impoſing Phantoms of every kind. He may paſs undoubtedly, for no mean *Conjurer*, who can deal with Spirits of this ſort.——But hold!——Let us try the Experiment in due form, and draw the magick Circle. Let us obſerve how the inferior *Imps* appear; when the Head-*Goblin* is ſecurely laid.——

SEE! The *Enchantreſs* INDOLENCE preſents her-ſelf, in all the Pomp of Eaſe and lazy Luxury. She promiſes the ſweeteſt Life, and invites us to her Pillow: injoins us to expoſe our-ſelves, to no adventurous Attempt; and forbids us any Engagement which may bring us into Action. “ Where, then, are the “ Pleaſures which *Ambition* promiſes, and *Love* “ affords? How is the gay World enjoy'd? “ Or are thoſe to be eſteem'd *no Pleaſures*, which “ are loſt by Dulneſs and Inaction? But “ *Indolence* is the higheſt Pleaſure. To live, “ and not to feel! To feel no Trouble. “ What Good then? *Life* it-ſelf. And “ is this properly to live? Is ſleeping *Life*? “ Is this what I ſhou'd ſtudy to prolong?—” Here the *fantaſtick Tribe* it-ſelf ſeems ſcandaliz'd. A Civil War begins. The major part of the capricious Dames range themſelves on *Reaſon*'s ſide, and declare againſt the languid SYREN. *Ambition* bluſhes at the offer'd ſweet. *Conceit* and *Vanity* take ſuperior Airs. Even *Luxury* herſelf, in her polite and elegant Humour, reproves the Apoſtate-Siſter, and marks her as an Alien to true Pleaſure—— “ Away, thou drouſy *Phantom!* Haunt me no “ more. For I have learn'd from better than “ thy Siſterhood, that Life and Happineſs “ conſiſt in *Action* and *Employment*.”

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* Virg. Æneid. *Lib.* 12.

BUT here a buſy Form ſolicits us; active, induſtrious, watchful, and deſpiſing Pains and Labour. She wears the ſerious Countenance of Virtue, but with Features of Anxiety and Diſquiet. What is it ſhe mutters? What looks ſhe on, with ſuch Admiration and Aſtoniſhment?

ment?—Bags! Coffers! Heaps of ſhining Metal! "What! for the Service of *Luxury?* For "*her* theſe Preparations? Art thou then *her* "Friend (grave Fancy!) is it for *her* thou "toil'ſt? No, but for Proviſion againſt "Want. But, Luxury apart, tell me now, "haſt thou not already a Competence? 'Tis "good to be ſecure againſt the fear of Starving. Is there then no Death beſide *this?* "No other Paſſage out of Life? Are other "Doors ſecur'd, if this be barr'd? Say, AVARICE! (thou emptieſt of Phantoms) is it not "vile *Cowardice* thou ſerv'ſt? What further "have I then to do with thee (thou doubly "vile Dependent!) when once I have diſmiſs'd "thy Patroneſs, and deſpis'd her Threats."

THUS I contend with FANCY and *OPINION; and ſearch the Mint and Founder of *Imagination.* For here the Appetites and Deſires are fabricated. Hence they derive their Privilege and Currency. If I can ſtop the Miſchief here, and prevent falſe Coinage; I am ſafe. "*Idea!* wait a-while till I have "examin'd thee, whence thou art, and to "whom thou retain'ſt. Art thou of *Ambition*'s "Train? Or doſt thou promiſe only *Pleaſure?* "Say! what am I to ſacrifice for thy ſake?

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* VOL. III. *p.* 198, 199, &c.

" What Honour? What Truth? What Man-
" hood?——What Bribe is it thou bring'ſt
" along with thee? Deſcribe the flattering Ob-
" ject; but without Flattery; plain, as the
" thing is; without addition, without ſparing
" or reſerve. Is it *Wealth?* is it a *Report?* a
" *Title?* or a *Female?* Come not in a Troop,
" (ye Fancys!) Bring not your Objects croud-
" ing, to confound the Sight. But let me ex-
" amine your *Worth* and *Weight* diſtinctly. Think
" not to raiſe accumulative Happineſs. For
" if ſeparately, you contribute nothing; in
" conjunction, you can only amuſe."

WHILST I am thus penning a *Soliloquy* in form, I can't forbear reflecting on my Work. And when I view the Manner of it with a familiar Eye; I am readier, I find, to make my-ſelf Diverſion on this occaſion, than to ſuppoſe I am in good earneſt about a Work of conſequence. " What! Am I to be thus " fantaſtical? Muſt I buſy my-ſelf with Phan" toms? fight with Apparitions and Chi" meras? For certain: Or the Chimeras " will be before-hand with me, and buſy them" ſelves ſo as to get the better of my Under" ſtanding. What! Talk to my-ſelf like " ſome *Madman*, in different Perſons, and un-

" der different Characters! Undoubtedly: or
" 'twill be ſoon ſeen who is a *real Madman*,
" and changes *Character* in earneſt, without
" knowing how to help it."

THIS indeed is but too certain; That as long as we enjoy a MIND, as long as we have *Appetites* and *Senſe*, the *Fancys* of all kinds will be hard at work; and whether we are in company, or alone, they muſt range ſtill, and be active. They muſt have their Field. The Queſtion is, Whether they ſhall have it wholly to themſelves; or whether they ſhall acknowledge ſome *Controuler* or *Manager*. If none; 'tis this, I fear, which leads to *Madneſs*. 'Tis this, and nothing elſe, which can be call'd *Madneſs* or *Loſs of Reaſon*. For if FANCY be left Judge of any thing, ſhe muſt Judge of all. Every-thing is right, if any thing be ſo, becauſe *I fancy it*. " The Houſe turns round. " The Proſpect turns. No, but my Head " turns indeed: I have a Giddineſs; that's all. " *Fancy* wou'd perſuade me thus and thus: but " I know better." 'Tis by means therefore of a *Controuler* or *Corrector* of Fancy, that I am ſav'd from being mad. Otherwiſe, 'tis *the Houſe turns*, when I am giddy. 'Tis *Things* which change (for ſo I muſt ſuppoſe) when my *Paſſion* merely, or *Temper* changes. " But " I was out of order. I dreamt. Who tells "me this? Who beſides the CORRECTRICE, by whoſe means I am in my Wits, "and without whom I am no longer *mỳ-ſelf?*"

EVERY Man indeed who is not abſolutely beſides himſelf, muſt of neceſſity hold his Fancys under ſuch kind of Diſcipline and Management. The *ſtricter* this Diſcipline is, the more the Man is rational and in his Wits. The *looſer* it is, the more fantaſtical he muſt be, and the nearer to the Madman's State. This is a Buſineſs which can never ſtand ſtill. I muſt always be *Winner* or *Loſer* at the Game. Either I work upon my *Fancys*, or They on *Me*. If *I* give Quarter, *They* won't. There can be no Truce, no Suſpenſion of Arms between us. The *one* or the *other* muſt be ſuperior, and have the Command. For if the Fancys are left to themſelves, the Government muſt of courſe be theirs. And then, what difference between ſuch a State and Madneſs.

THE Queſtion therefore is the ſame here, as in *a Family*, or *Houſhold*, when 'tis aſk'd, "*Who rules?* or *Who is Maſter?*" Learn by the Voices. Obſerve who ſpeaks aloud, in a commanding Tone: Who talks, who queſtions; or who is talk'd with, and who queſtion'd. For if the Servants take the former part; they are the Maſters, and the Government of the Houſe will be found ſuch as naturally may be expected in theſe Circumſtances.

How ſtands it therefore, in my own OEconomy, my principal Province and command? How ſtand my *Fancys?* How deal they with me? Or do I take upon me rather to deal with *Them?* Do I talk, queſtion, arraign? Or am I talk'd with, arraign'd, and contented to hear, without giving a Reply? If I vote with Fancy, reſign my * *Opinion* to her Command, and judge of Happineſs and Miſery as *ſhe* judges; how am I *my-ſelf?*

He who in a Plain imagines *Precipices* at his Feet, impending *Rocks* over his Head; fears burſting Clouds in a clear Sky; cries *Fire! Deluge! Earthquake,* or *Thunder!* when all is quiet: does he not rave? But one whoſe Eyes ſeemingly ſtrike fire, by a Blow; one whoſe Head is giddy from the Motion of a Ship, after having been newly ſet aſhore; or one who from a Diſtemper in his Ear hears thundring Noiſes; can readily *redreſs* theſe ſeveral Apprehenſions, and is by this means ſav'd from Madneſs.

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[*] VOL. III. *pag.* 199, &c.

A Distemper in my Eye may make me ſee the ſtrangeſt kind of Figures: And when Cataracts and other Impuritys are gathering in that Organ; Flys, Inſects, and other various Forms, ſeem playing in the Air before me. But let my Senſes err ever ſo widely; I am not on this account *beſide My-ſelf*: Nor am I out of my own Poſſeſſion, whilſt there is a Perſon left within; who has Power *to diſpute* the Appearances, and *redreſs* the Imagination.

I am accoſted by *Ideas* and ſtriking *Apprehenſions*: But I take nothing on their Report. I hear their Story, and return 'em Anſwer, as they deſerve. Fancy and I are not *all one*. The Diſagreement makes me *my own*. When, on the contrary, I have no Debate with her, no Controverſy, but take for *Happineſs* and *Miſery*, for *Good* and *Ill*, whatever ſhe preſents as ſuch; I muſt then join Voices with her, and cry *Precipice! Fire!* Cerberus! *Elyzium!*——

"*Sandy Deſarts! flowery Fields!*
"*Seas of Milk, and Ships of Amber!*"

A Grecian Prince, who had the ſame Madneſs as Alexander, and was deeply ſtruck with the *Fancy* of conquering Worlds, was ingeniouſly genioufly ſhewn the Method of expoſtulating with his *Lady-Governeſs;* when by a diſcreet Friend, and at an eaſy Hour, he was aſk'd little by little concerning his Deſign, and the *final Purpoſe*, and promis'd *Good* which the flattering Dame propos'd to him. The Story is ſufficiently noted. All the Artifice employ'd againſt the Prince was a well-manag'd Interrogatory of *what next?* Lady-FANCY was not aware of the Deſign upon her; but let her-ſelf be worm'd out, by degrees. At firſt, ſhe ſaid the Prince's deſign was only upon a Tract of Land, which ſtood out like a Promontory before him, and ſeem'd to eclipſe his Glory. A fair rich Iſland, which was cloſe by, preſented it-ſelf next, and as it were naturally invited Conqueſt. The oppoſite Coaſt came next in view. Then the Continent on each ſide the larger Sea. And then (what was eaſieſt of all, and wou'd follow of courſe) the Dominion both of Sea and Land.

" And *What next?* reply'd the Friend. What " ſhall we do, when we are become thus happy, " and have obtain'd our higheſt Wiſh? Why " then, we'll ſit down peaceably, and be good " Company over a Bottle. Alas, Sir! What " hinders us from doing the ſame, where we " now are? Will our Humour, or our Wine " grow better? Shall we be more ſecure, or at " Heart's Eaſe? What you may poſſibly loſe by

" theſe Attempts, is eaſy to conceive. But " which way you will be a Gainer, your *own* " *Fancy* (you ſee) cannot ſo much as ſuggeſt." FANCY in the mean while carry'd her point: For ſhe was abſolute over the Monarch; and had been too little talk'd to *by her-ſelf*, to bear being reprov'd *in Company*. The Prince grew ſullen; turn'd the Diſcourſe; abhor'd the Profanation offer'd to his Sovereign-Empreſs; deliver'd up his Thoughts to her again with deep Devotion, and fell to conquering with all his Might. The Sound of *Victory* rung in his Ears. *Laurels* and *Crowns* play'd before his Eyes.— What was this beſide *Giddineſs* and *Dream? Appearances* uncorrected? " Worlds dancing? " Phantoms playing?

" *Seas of Milk, and Ships of Amber!*"

'TIS eaſy to bring the *Hero's* Caſe home to our-ſelves; and ſee, in the ordinary Circumſtances of Life, how *Love*, *Ambition*, and the gayer Tribe of *Fancys* (as well as the gloomy and dark *Specters* of another ſort) prevail over our Mind. 'Tis eaſy to obſerve how they work on us, when we refuſe to be before-hand with 'em, and beſtow repeated Leſſons on the encroaching *Sorcereſſes*. On this it is, that our offer'd ADVICE, and Method of SOLILOQUY depends. And whether this be of any uſe towards making us either wiſer, or happier; I am confident, it muſt help to make us *wittier* and *politer*. It muſt, beyond any other Science, teach us the Turns of *Humour* and *Paſſion*, the Variety of *Manners*, the Juſtneſs of *Characters*, and TRUTH of Things; which when we rightly underſtand, we may naturally deſcribe. And on this depends chiefly the Skill and Art of *a good Writer*. So that if to *write well* be a juſt pretence to Merit; 'tis plain, that *Writers*, who are apt to ſet no ſmall Value on their Art, muſt confeſs there is ſomething valuable in this *ſelf-examining* Practice, and Method of *inward Colloquy*.

As for *the Writer of theſe Papers* (as modern *Authors* are pleas'd modeſtly to ſtyle themſelves) he is contented, for his part, to take up with this Practice, barely for his own proper Benefit; without regard to the high Function or Capacity of *Author*. It may be allow'd him, in this particular, to imitate the beſt Genius and moſt Gentleman-like of *Roman* Poets. And tho by an Exceſs of Dulneſs, it ſhou'd be his misfortune to learn nothing of this Poet's *Wit*, he is perſuaded he may learn ſomething of his *Honeſty* and *good Humour*.

[*]——Neque enim, cum lectulus, aut ME
Porticus excepit, deſum MIHI "*Rectius hoc*
"*eſt*:
"*Hoc faciens, vivam melius: ſic dulcis: Amicis*
"*Occurram*."——*Hæc* EGO MECUM
Compreſſis agito labris.——[†]

SECT. III.

WE are now arriv'd to that part of our Performance, where it becomes us to caſt our Eye back, on what has already paſs'd. The Obſervers of Method generally make this the place of *Recapitulation*. Other Artiſts have ſubſtituted the Practice of APOLOGY, or *Extenuation*. For the anticipating Manner of *prefatory* Diſcourſe, is too well known, to work any ſurprizing effect in the Author's behalf: PREFACE being become only another word to ſignify *Excuſe.* Beſides that the Author is generally the moſt ſtraiten'd in that preliminary Part, which on other accounts is too apt to grow voluminous. He therefore takes the advantage of his *Corollary* or *Winding-up;* and ends pathetically, by endeavouring in the ſofteſt manner to reconcile his Reader to thoſe Faults which he chuſes rather to excuſe than to amend.

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[*] Hor. *Sat*. 4. *lib*. 1.

[†] And again:

Quocirca MECUM *loquor hæc, tacituſque recordor:*
Si tibi nulla ſitim finiret copia lymphæ,
Narrares medicis: quod quanto plura paraſti,
Tanto plura cupis, nulline faterier audes?
* * * * * * * * * *

Non es avarus: abi. quid? cætera jam ſimul iſto
Cum vitio fugere? caret tibi pectus inani
Ambitione? Caret mortis formidine et ira?
Id. Epiſt. 2. *lib*. 2.

General Practice has made this a neceſſary Part of Elegance, hardly to be paſs'd over by any Writer. 'Tis the chief Stratagem by which he engages in perſonal Conference with his Reader; and can talk immoderately of *Himſelf*, with all the ſeeming Modeſty of one who is the furtheſt from any ſelfiſh Views, or conceited Thoughts of his own Merit. There appears ſuch a peculiar Grace and Ingenuity in the method of confeſſing *Lazineſs*, *Precipitancy*, *Careleſneſs*, or whatever other Vices have been the occaſion of the Author's Deficiency; that it wou'd ſeem a Pity, had the Work it-ſelf been brought to ſuch Perfection as to have left no room for the penitent Party to enlarge on his own *Demerits.* For from the multiplicity of theſe, he finds Subject to ingratiate himſelf with *his Reader;* who doubtleſs is not a little rais'd by this Submiſſion of *a confeſſing Author;* and is ready, on theſe terms, to give him *Abſolution*, and receive him into his good Grace and Favour.

In the galante World, indeed, we eaſily find how far a *Humility* of this kind prevails. They who hope to riſe by MERIT, are likelieſt to be diſappointed in their Pretenſions. The confeſſing Lover, who aſcribes all to the Bounty of the Fair-one, meets his Reward the ſooner, for having ſtudy'd *leſs* how to deſerve it. For MERIT is generally thought preſumptuous, and ſuppos'd to carry with it a certain Aſſurance and Eaſe, with which a *Miſtreſs* is not ſo well contented. The Claim of well-deſerving ſeems to derogate from the pure Grace and Favour of the *Benefactrice*; who then appears to her-ſelf moſt ſovereign in Power, and likelieſt to be obey'd without reſerve, when ſhe beſtows her Bounty, where there is leaſt Title, or Pretenſion.

Thus a certain Adoration of the Sex which paſſes in our Age without the leaſt Charge of Profaneneſs, or Idolatry, may, according to vulgar Imagination, ſerve to juſtify theſe *galante Votarys*, in the imitation of the real *Religious* and *Devout*. The method of * Self-abaſement may perhaps be thought the propereſt to make Approaches to the ſacred Shrines: And the intire Reſignation of *Merit*, in each Caſe, may be eſteem'd the only ground of well-deſerving. But what we allow to *Heaven*, or *the Fair*, ſhou'd not, methinks, be made a Precedent, in favour of *the World*. Whatever Deference is due to that Body of Men whom we call *Readers*; we may be ſuppos'd to treat 'em with ſufficient Honour, if with thorow Diligence, and Pains, we endeavour to render our Works *perfect*; and leave 'em to judge of the Performance as they are able.

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* *Supra*, p. 38.

HOWEVER difficult or deſperate it may appear in any Artiſt to endeavour to bring *Perfection* into his Work; if he has not at leaſt the *Idea of* PERFECTION to give him Aim, he will be found very defective and mean in his Performance. Tho his Intention be to pleaſe the World, he muſt nevertheleſs be, in a manner, *above it*; and fix his Eye upon that conſummate *Grace*, that Beauty of *Nature*, and that *Perfection* of Numbers, which the reſt of Mankind, feeling only by the Effect, whilſt ignorant of the Cauſe, term the *Je-ne-ſcay-quoy*, the unintelligible, or the I know not what; and ſuppoſe to be a kind of *Charm*, or *Inchantment*, of which the Artiſt himſelf can give no account.

BUT HERE, I find, I am tempted to do what I have my-ſelf condemn'd. Hardly can I forbear making ſome *Apology* for my frequent Recourſe to the Rules of common Artiſts, to the Maſters of Exerciſe, to the Academys of Painters, Statuarys, and to the reſt of the *Virtuoſo*-Tribe. But in this I am ſo fully ſatisfy'd I have Reaſon on my ſide, that let Cuſtom be ever ſo ſtrong againſt me, I had rather repair to theſe inferior Schools, to ſearch for TRUTH, and NATURE; than to ſome other Places, where higher Arts and Sciences are profeſs'd.

I AM perſuaded that to be *a Virtuoſo* (ſo far as befits a Gentleman) is a higher ſtep towards the becoming a Man of Virtue and good Senſe, than the being what in this Age we call * *a Scholar*. For even rude Nature it-ſelf, in its primitive Simplicity, is a better Guide to Judgment, than improv'd Sophiſtry, and pedantick Learning. The *Faciunt, næ, intellegendo, ut nihil intellegant,* will be ever apply'd by Men of Diſcernment and free Thought to ſuch Logick, ſuch Principles, ſuch Forms and Rudiments of Knowledge, as are eſtabliſh'd in certain Schools of Literature and Science. The caſe is ſufficiently underſtood even by thoſe who are unwilling to confeſs the Truth of it. Effects betray their Cauſes. And the known Turn and Figure of thoſe Underſtandings, which ſprout from Nurſerys of this kind, give a plain Idea of what is judg'd on this occaſion. 'Tis no wonder, if after ſo wrong a ground

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* It ſeems indeed ſomewhat improbable, that according to modern Erudition, and as Science is now diſtributed, our ingenious and noble Youths ſhou'd obtain the full advantage of a juſt and liberal Education, by uniting the *Scholar*-part with that of the real *Gentleman* and *Man of Breeding*. Academys for Exerciſes, ſo uſeful to the Publick, and eſſential in the formation of a genteel and liberal Character, are unfortunately neglected. Letters are indeed baniſh'd, I know not where, in diſtant Cloiſters and *unpractis'd Cells*, as our Poet has it, confin'd to the Commerce and mean *Fellowſhip* of *bearded Boys*. The ſprightly Arts and Sciences

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Sciences are ſever'd from *Philoſophy*, which conſequently muſt grow droniſh, inſipid, pedantick, uſeleſs, and directly oppoſite to the real Knowledge and Practice of the World and Mankind. Our Youth accordingly ſeem to have their only Chance between two widely different Roads; either that of *Pedantry* and *School-Learning*, which lies amidſt the Dregs and moſt corrupt part of antient Literature; or that of the *faſhionable illiterate World*, which aims merely at the Character of *the fine Gentleman*, and takes up with the Foppery of modern Languages and foreign Wit. The frightful Aſpect of the former of theſe Roads makes the Journey appear deſperate and impracticable. Hence that Averſion ſo generally conceiv'd againſt *a learned Character*, wrong turn'd, and hideouſly ſet out, under ſuch Difficultys, and in ſuch ſeeming Labyrinths, and myſterious Forms. As if a HOMER or a XENOPHON imperfectly learnt, in raw Years, might not afterwards, in a riper Age, be ſtudy'd, as well in a *Capital City* and amidſt *the World*, as at a *College*, or *Country-Town!* Or as if a PLUTARCH, a TULLY, or a HORACE cou'd not accompany a young ground of Education, there appears to be ſuch need of Redreſs, and Amendment, from that excellent School which we call *the World*. The mere Amuſements of *Gentlemen* are found more improving than the profound Reſearches of *Pedants*. And in the Management of our Youth, we are forc'd to have recourſe to the former; as an Antidote againſt the Genius peculiar to the latter. If the *Formaliſts* of this ſort were erected into Patentees, with a ſole Commiſſion of *Authorſhip*; we ſhou'd undoubtedly ſee ſuch Writing in our days, as wou'd either wholly wean us from all Books in general, or at leaſt from all ſuch as were the product of our own Nation, under ſuch a ſubordinate and conforming Government.

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young Man in his *Travels*, at a *Court*, or (if occaſion were) even in a *Camp!* The Caſe is not without Precedent. Leiſure is found ſufficient for other Reading of numerous modern Tranſlations, and worſe Originals, of *Italian* or *French* Authors, who are read merely for Amuſement. The *French* indeed may boaſt of ſome legitimate Authors of a juſt Reliſh, correct, and without any mixture of the affected or ſpurious kinds; the *falſe Tender*, or the *falſe Sublime*; the conceited *Jingle*, or the ridiculous *Point*. They are ſuch Genius's as have been form'd upon the natural Model of the Antients, and willingly own their Debt to thoſe great Maſters. But for the reſt, who draw from another Fountain, as the *Italian* Authors in particular; they may be reckon'd no better than the Corrupters of true Learning and Erudition; and can indeed be reliſh'd by thoſe alone, whoſe Education has unfortunately deny'd 'em the Familiarity of the noble Antients, and the Practice of a better and more natural *Taſte*. See above, *p.* 286, &c. and VOL. II. *p.* 184, 185, 186.

However this may prove, there can be no kind of Writing which relates to Men and Manners, where it is not neceſſary for the Author *to underſtand *Poetical* and *Moral* TRUTH, *the Beauty* of Sentiments, *the Sublime* of Characters; and carry in his Eye, the Model or Exemplar of that *natural Grace*, which gives to every Action its attractive Charm. If he has naturally no Eye, or Ear, for theſe *interior Numbers;* 'tis not likely he ſhou'd be able to judge better of that *exterior Proportion* and *Symmetry* of Compoſition, which conſtitutes *a legitimate Piece.*

Cou'd we once convince our-ſelves of what is in it-ſelf ſo evident; †"That in the very "nature of Things there muſt of neceſſity be "the Foundation of a right and wrong TASTE, "as well in reſpect of inward Characters and "Features, as of outward Perſon, Behaviour, "and Action;" we ſhou'd be far more aſham'd of Ignorance and wrong Judgment in the former, than in the latter of theſe Subjects. Even in the Arts, which are mere Imitations of that outward Grace and Beauty, we not only confeſs *a Taſte;* but make it a part of refin'd Breeding, to diſcover, amidſt the many falſe Manners and ill Styles, the true and natural one, which repreſents the real *Beauty* and *VENUS of the kind. 'Tis the like *moral* GRACE, and VENUS, which diſcovering itſelf in the turns of *Character*, and the variety of *human Affection*, is copy'd by the writing Artiſt. If he knows not this VENUS, theſe GRACES, nor was ever ſtruck with the *Beauty*, the *Decorum* of this *inward* kind, he can neither paint advantageouſly after the Life, nor in a feign'd Subject, where he has full ſcope. For † never can he, on theſe Terms, repreſent *Merit* and *Virtue*, or mark *Deformity* and *Blemiſh*. Never can he with Juſtice and true Proportion aſſign the Boundarys of either *Part*, or ſeparate the diſtant *Characters*. The Schemes muſt be defective, and the Draughts confus'd, where *the Standard* is weakly eſtabliſh'd, and *the Meaſure* out of uſe. Such a Deſigner who has ſo little Feeling of theſe Proportions, ſo little Conſciouſneſs of this Excellence, or theſe Perfections, will never be found able to deſcribe *a perfect Character*; or, what is more according to Art ‡, "expreſs the effect and force of this "*Perfection*, from the Reſult of various and mixt "Characters of Life." And thus the Senſe

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* *Supra.* p. 208.

† VOL. III. *p.* 164, 179, &c.

Supra, p. 138, *&c.* and VOL. III. *p.* 182, 3, 4, 5, 6. in the Notes.

† *Supra*, p. 208.

‡ VOL. III. *p.* 260, 261, 2, 3. in the Notes.

of inward Numbers, the knowledge and Practice of the ſocial *Virtues*, and the Familiarity and Favour of the *moral* GRACES, are eſſential to the Character of a deſerving Artiſt, and juſt Favourite of the MUSES. Thus are the *Arts* and *Virtues* mutually Friends: and thus the Science of *Virtuoſo's* and that of *Virtue* it-ſelf, become, in a manner, one and the ſame.

ONE who aſpires to the Character of a Man of Breeding and Politeneſs, is careful to form his Judgment of Arts and Sciences upon right Models of *Perfection*. If he travels to ROME, he inquires which are the trueſt Pieces of Architecture, the beſt Remains of Statues, the beſt Paintings of a RAPHAEL, or a CARACHE. However antiquated, rough, or diſmal they may appear to him, at firſt ſight; he reſolves to view 'em over and over, till he has brought himſelf to reliſh 'em, and finds their hidden *Graces* and *Perfections*. He takes particular care to turn his *Eye* from every thing which is gaudy, luſcious, and of *a falſe Taſte*. Nor is he leſs careful to turn his *Ear* from every ſort of Muſick, beſides that which is of the beſt Manner, and trueſt Harmony.

'TWERE to be wiſh'd we had the ſame regard to *a right* TASTE in Life and Manners.

What Mortal being once convinc'd of a difference in *inward Character*, and of a Preference due to *one* Kind above *another*; wou'd not be concern'd to make *his own* the beſt? If *Civility* and *Humanity* be a TASTE; If *Brutality*, *Inſolence*, *Riot*, be in the ſame manner a TASTE; who, if he cou'd reflect, wou'd not chuſe to form himſelf on the amiable and agreeable, rather than the odious and perverſe Model? Who wou'd not endeavour to *force* NATURE as well in this reſpect, as in what relates to a *Taſte* or *Judgment* in other Arts and Sciences? For in each place the *Force on* NATURE is us'd only for its Redreſs. If a natural *good* TASTE be not already form'd in us; why ſhou'd not we endeavour to form it, and become *natural*?——

" I LIKE! I fancy! I admire! How?
" By accident: or *as I pleaſe*.
" No. But I *learn* to fancy, to admire, *to*
" *pleaſe*, as the Subjects themſelves are deſerving,
" and can bear me out. Otherwiſe, I
" like at this hour, but diſlike the next. I
" ſhall be weary of my Purſuit, and, upon experience,
" find little * *Pleaſure* in the main,
" if my Choice and Judgment in it be from no
" other Rule than that ſingle one, *becauſe I*

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* *Supra*, p. 309. and VOL. II. *p.* 227, &c.

" *pleaſe.* Groteſque and monſtrous Figures " often *pleaſe.* Cruel ſpectacles, and Barbaritys are alſo found to *pleaſe*, and, in ſome " Tempers, to pleaſe *beyond all other Subjects.* " But is this Pleaſure *right?* And ſhall I follow it, if it preſents? Not ſtrive with it, " or endeavour to prevent its growth or prevalency in my Temper?—How ſtands the " caſe in a more ſoft and flattering kind of " Pleaſure?—Effeminacy pleaſes me. The *Indian* Figures the *Japan*-Work, the *Enamel* " ſtrikes my Eye. The luſcious Colours and " gloſſy Paint gain upon my Fancy. A *French* " or *Flemiſh* Style is highly lik'd by me, at firſt " ſight; and I purſue my liking. But what " enſues?—Do I not for ever forfeit my good " Reliſh? How is it poſſible I ſhou'd thus " come to taſte the Beautys of an *Italian* Maſter, or of a Hand happily form'd on Nature " and the Antients? 'Tis not by Wantonneſs " and Humour that I ſhall attain my End, " and arrive at the Enjoyment I propoſe. " The *Art* it-ſelf is * ſevere: the *Rules* rigid. " And

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[*] Thus PLINY, ſpeaking with a maſterly Judgment of the Dignity of the then declining Art of Painting *(de Dignitate Artis morientis)* ſhews it to be not only *ſevere* in reſpect of the Diſcipline, Style, Deſign, but of the Characters and Lives of the noble Maſters: not only in the Effect, but even in the very Materials of the Art, the Colours, Ornaments, and particular

“ And if I expect *the Knowledge* ſhou’d come “ to me by accident, or in play; I ſhall be “ groſly deluded, and prove my-ſelf, at beſt, “ a *Mock-Virtuoſo*, or mere *Pedant* of the kind.”

HERE therefore we have once again exhibited our moral Science in the ſame Method and Manner of SOLILOQUY as above. To this Correction of *Humour* and Formation of *a Taſte*, our Reading, if it be of the right ſort, muſt principally contribute. Whatever Company

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particular Circumſtances belonging to the Profeſſion.—EUPHRANORIS *Diſcipulus* ANTIDOTUS, *diligentior quam numeroſior, et in coloribus ſeverus.*——NICIAE *comparatur, et aliquanto præfertur* ATHENION *Maronites,* GLAUCIONIS *Corinthii Diſcipulus, et auſterior colore, et in auſteritate jucundior, ut in ipſa pictura Eruditio eluceat.* * * * *Quod niſi in juventa obiiſſet, nemo ei compararetur.*——PAUSIAE *et Filius et Diſcipulus* ARISTOLAUS *e ſeveriſſimis pictoribus fuit.*——*Fuit et nuper gravis ac ſeverus pictor* AMULIUS. * * * *Paucis diei horis pingebat, id quoque cum gravitate, quod ſemper togatus, quamquam in machinis.* One of the mortal Symptoms upon which PLINY pronounces the ſure Death of this noble Art, not long ſurvivor to him, was what belong’d in common to all the other periſhing Arts after the Fall of Liberty; I mean *the Luxury* of the ROMAN Court, and the Change of *Taſte* and *Manners* naturally conſequent to ſuch a Change of Government and Dominion. This excellent, learned, and polite Critick repreſents to us the *falſe Taſte* ſpringing from the Court it-ſelf, and from that Opulence, Splendor, and Affectation of Magnificence and Expence proper to the place. Thus in the Statuary and Architecture then in vogue, nothing cou’d be admir’d beſide what was coſtly in the mere pany we keep; or however polite and agreeable their Characters may be, with whom we converſe, or correſpond: if the *Authors* we read are of another kind, we ſhall find our Palat ſtrangely turn'd their way. We are the unhappier in this reſpect, for being *Scholars;* if our Studys be ill choſen. Nor can I, for this reaſon, think it proper to call a Man *well-read* who reads *many Authors;* ſince he muſt of neceſſity have more ill Models, than good; and be more ſtuff'd with Bombaſt, ill Fancy, and

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Matter or the Subſtance of the Work. Precious Rock, rich Metal, glittering Stones, and other luſcious Ware, poiſonous to Art, came every day more into requeſt, and were impos'd, as neceſſary Materials, on the beſt Maſters. 'Twas in favour of theſe Court-Beautys and gaudy Appearances, that all good *Drawing*, juſt *Deſign*, and *Truth of Work* began to be deſpis'd. Care was taken to procure from diſtant Parts, the moſt gorgeous ſplendid Colours, of the moſt coſtly Growth or Compoſition: not ſuch as had been us'd by Apelles and the great Maſters, who are juſtly ſevere, loyal, and faithful to their Art. This newer Colouring our Critick calls *the florid kind*. The Materials were too rich to be furniſh'd by the Painter, but were beſpoke or furniſh'd at the coſt of the Perſon who employ'd him; (*quos Dominus pingenti præſtat.*) The other he calls the *auſtere kind*. And thus (ſays he) "*Rerum, non Animi pretiis* "*excubatur:* The *Coſt*, and not the *Life*, and *Art*, is ſtudy'd." He ſhews, on the contrary, what care Apelles took to ſubdue the *florid* Colours, by a darkening Varniſh; *ut eadem res* (ſays he) *nimis floridis coloribus Auſteritatem occulte daret*. And he ſays juſt before, of ſome of the fineſt Pieces of Apelles, "That they were wrought in *four* Colours only." So great and venerable was SIMPLICITY held among the Antients, and ſo certain was the Ruin of all true Elegance in Life or Art, where this Miſtreſs was once quitted or contemn'd! See Pliny, *Lib.* 35. See alſo above *p.* 144. in the Notes; and *p.* 222.

wry Thought; than fill'd with ſolid Senſe, and juſt Imagination.

BUT notwithſtanding this hazard of our *Taſte*, from a Multiplicity of Reading; we are not, it ſeems, the leaſt ſcrupulous in our choice of ſubject. We read whatever comes next us. What was firſt put into our hand, when we were young, ſerves us afterwards for ſerious Study, and wiſe Reſearch, when we are old. We are many of us, indeed, ſo grave as to continue this Exerciſe of Youth thro' our remaining Life. The exerciſing-Authors of this kind have been above * deſcrib'd, in the beginning of this Treatiſe. The Manner of Exerciſe is call'd *Meditation*, and is of a ſort ſo ſolemn and profound, that we dare not ſo much as thorowly examine the Subject on which we are bid to meditate. This is a ſort of *Taſk*-Reading, in which a TASTE is not permitted. How little ſoever we take of this Diet; 'tis ſufficient to give full Exerciſe to our grave Humour, and allay the Appetite towards further Reſearch and ſolid Contemplation. The reſt is Holiday, Diverſion, Play, and Fancy. We reject all *Rule*: as thinking it an Injury to our Diverſions, to have regard to *Truth* or *Nature*: without which, however, nothing can be truly agreeable, or entertaining; much leſs, inſtructive, or improving. Thro' a certain * Surfeit taken in a wrong kind of *ſerious* Reading, we apply our-ſelves, with full content, to the moſt *ridiculous*. The more remote our Pattern is from any thing moral or profitable; the more Freedom and Satisfaction we find in it. We care not how *Gothick* or *Barbarous* our Models are; what ill-deſign'd or monſtrous Figures we view; or what falſe Proportions we trace, or ſee deſcrib'd in Hiſtory, Romance, or Fiction. And thus our *Eye* and *Ear* is loſt. Our Reliſh or *Taſte* muſt of neceſſity grow barbarous, whilſt *Barbarian* Cuſtoms, *Savage* Manners, *Indian* Wars, and Wonders of the *Terra Incognita*, employ our leiſure Hours, and are the chief Materials to furniſh out a Library.

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* Pag. 164, 165, &c.

THESE are in our preſent Days, what *Books of Chivalry* were, in thoſe of our Forefathers, I know not what *Faith* our valiant Anceſtors may have had in the Storys of their Giants, their Dragons, and St. GEORGE'S. But for our *Faith* indeed, as well as our *Taſte*, in this other way of reading; I muſt confeſs I can't conſider it, without Aſtoniſhment.

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* *Supra*, p. 71, 72.

It muſt certainly be ſomething elſe than *Incredulity*, which faſhions the Taſte and Judgment of many Gentlemen, whom we hear cenſur'd as *Atheiſts*, for attempting to philoſophize after a newer manner than any known of late. For my own part, I have ever thought this ſort of Men to be in general more credulous, tho after another manner, than the mere Vulgar. Beſides what I have obſerv'd in Converſation with the Men of this Character, I can produce many anathematiz'd Authors, who if they want a true *Iſraelitiſh* Faith, can make amends by a *Chineſe* or *Indian* one. If They are ſhort in *Syria* or the *Paleſtine*; they have their full meaſure in *America*, or *Japan*. Hiſtorys of *Incas* or *Iroquois*, written by Fryers and Miſſionarys, Pirates and Renegades, Sea-Captains and truſty Travellers, paſs for authentick Records, and are *canonical* with the *Virtuoſo's* of this ſort. Tho *Chriſtian* Miracles may not ſo well ſatisfy 'em; they dwell with the higheſt Contentment on the Prodigys of *Mooriſh* and *Pagan* Countrys. They have far more Pleaſure in hearing the monſtrous Accounts of monſtrous Men, and Manners; than the politeſt and beſt Narrations of the Affairs, the Governments, and Lives of the wiſeſt and moſt poliſh'd People.

'TIS the ſame *Taſte* which makes us prefer a *Turkiſh* Hiſtory to a *Grecian*, or a *Roman;* an ARIOSTO to a VIRGIL; and a Romance, or Novel, to an *Iliad.* We have no regard to the Character or Genius of our *Author*: nor are ſo far curious, as to obſerve how able he is in the Judgment of *Facts,* or how ingenious in the Texture of his *Lyes.* For *Facts* unably related, tho with the greateſt Sincerity, and good Faith, may prove the worſt ſort of Deceit: And mere *Lyes*, judiciouſly compos'd, can teach us the * Truth of Things, beyond any other manner. But to amuſe our-ſelves with ſuch Authors as neither know how to *lye*, nor *tell truth*, diſcovers a TASTE, which methinks one ſhou'd not be apt to envy. Yet ſo enchanted we are with the *travelling Memoirs* of any caſual Adventurer; that be his Character, or Genius, what it will, we have no ſooner turn'd over a Page or two, than we begin to intereſt our-ſelves highly in his Affairs, No ſooner has he taken Shipping at the Mouth of the *Thames*, or ſent his Baggage before him to *Graveſend*, or *Buoy in the Nore*, than ſtrait our

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* The greateſt of Criticks ſays of the greateſt Poet, when he extols him the higheſt, " That above all others he underſtood *how* TO LYE: " Δεδίδαχε δὲ μάλιϛα Ὅμηρος ϗ τοὺς ἄλλους ψευδῆ λέγειν ὡς δεῖ.'' Ariſt. de Poetica, cap. 24.——See VOL. III. *p.* 260. in the Notes.

Attention is earneſtly taken up. If in order to his more diſtant Travels, he takes ſome Part of EUROPE in his way; we can with patience hear of Inns and Ordinarys, Paſſage-Boats and Ferrys, foul and fair Weather; with all the Particulars of the Author's Diet, Habit of Body, his perſonal Dangers and Miſchances, on Land, and Sea. And thus, full of deſire and hope, we accompany him, till he enters on his great Scene of Action, and begins by the Deſcription of ſome *enormous Fiſh* or *Beaſt*. From monſtrous *Brutes* he proceeds to yet more *monſtrous Men*. For in this Race of Authors, *he* is ever compleateſt, and of the firſt Rank, who is able to ſpeak of Things the moſt *unnatural* and *monſtrous*.

THIS Humour our * old Tragick Poet ſeems to have diſcover'd. He hit our *Taſte* in giving us a *Mooriſh* Hero, full fraught with Prodigy: a wondrous *Story-teller!* But for the attentive Part, the Poet choſe to give it to Woman-kind. What paſſionate Reader of *Travels*, or Student in the prodigious Sciences, can refuſe to pity that fair Lady, who fell in Love with the *miraculous* MOOR; eſpecially conſidering with what ſutable grace ſuch a Lover cou'd relate the moſt monſtrous Adventures, and ſatisfy the wondring Appetite with the moſt wondrous Tales; *Wherein* (ſays the Hero-Traveller)

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* SHAKESPEAR.

Of Antars vaſt, and Deſarts idle,
It was my Hint to ſpeak:
And of the Cannibals *that each other eat!*
The Anthropophagie! *and Men whoſe Heads*
Do grow beneath their Shoulders. Theſe to hear
Wou'd DESDEMONA *ſeriouſly incline.*

SERIOUSLY, 'twas a woful Tale! unfit, one wou'd think, to win a tender Fair-one. It's true, the Poet ſufficiently condemns her Fancy, and makes her (poor Lady!) pay dearly for it, in the end. But why, amongſt his *Greek* Names, he ſhou'd have choſen one which denoted the Lady *Superſtitious*, I can't imagine: unleſs as Poets are ſometimes Prophets too, he ſhou'd figuratively, under this dark *Type*, have repreſented to us, That about a hundred Years after his Time, the Fair Sex of this Iſland ſhou'd, by other monſtrous *Tales*, be ſo ſeduc'd, as to turn their Favour chiefly on the Perſons of the *Tale-tellers;* and change their natural Inclination for fair, candid, and courteous Knights, into a Paſſion for a myſterious Race of black Enchanters: ſuch as of old were ſaid to *creep into Houſes*, and *lead captive ſilly Women.*

'Tis certain there is a very great Affinity between the Paſſion of *Superſtition*, and that of *Tales.* The Love of ſtrange Narrations, and the ardent Appetite towards *unnatural* Objects, has a near Alliance with the like Appetite towards the *ſupernatural* kind, ſuch as are call'd *prodigious* and *of dire Omen.* For ſo the Mind forebodes, on every ſuch unuſual Sight or Hearing. Fate, Deſtiny, or the Anger of Heaven, ſeems denoted, and as it were delineated, by the monſtrous Birth, the horrid Fact, or dire Event. For this reaſon the very Perſons of ſuch *Relators* or *Tale-tellers*, with a ſmall help of diſmal Habit, ſutable Countenance and Tone, become ſacred and tremendous in the Eyes of Mortals, who are thus addicted from their Youth. The tender Virgins, loſing their natural Softneſs, aſſume this tragick Paſſion, of which they are highly ſuſceptible, eſpecially when a ſutable kind of Eloquence and Action attends the Character of the *Narrator.* A thouſand Desdemona's are then ready to preſent themſelves, and wou'd frankly reſign Fathers, Relations, Country-men, and Country it-ſelf, to follow the Fortunes of a *Hero* of the black Tribe.

But whatever monſtrous Zeal, or ſuperſtitious Paſſion, the Poet might foretel, either in the Gentlemen, Ladys, or common People, of an after Age; 'tis certain that as to Books, the ſame *Mooriſh* Fancy, in its plain and literal ſenſe, prevails ſtrongly at this preſent time. Monſters and Monſter-Lands were never more in requeſt: And we may often ſee a Philoſopher, or a Wit, run a Tale-gathering in thoſe *idle Deſarts*, as familiarly as the ſillieſt Woman, or the mereſt Boy.

ONE WOU'D imagine that * our *Philoſophical* Writers, who pretend to treat of Morals, ſhou'd far out-do mere *Poets*, in recommending Virtue, and repreſenting what was *fair* and *amiable* in human Actions. One wou'd imagine, that if they turn'd their Eye to-

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* Conſidering what has been ſo often ſaid on this Subject of Philoſophy, Learning and the *Siſter*-Arts, after that antient Model which has ſince been ſo much corrupted; it may not be amiſs perhaps to hear the Confeſſion of one of the greateſt and moſt learned of Moderns, upon this Head. "*Scilicet aſſenſuri iſti ſunt veteribus Sapientibus, Poeticam* τῆς σεμνοτάτης φιλοσοφίας εἶναι σύνναον, ſeveriſſimæ Philoſophiæ contubernalem eſſe; *quos videmus omni cura morum poſthabita, quæ vera Philoſophia eſt, in neſcio quibus argumentatiunculis, in nugis* ſophiſticis, in puerilibus argutiolis, λωβοῖς *denique* ῥηματίοις τῆς διαλεκτικῆς, *quod ſua jam ætate* Euphiades Themiſtius *conquerebatur, ſummam ſapientiam ponere! Scilicet facundiæ* PERSII *virile robur, aut recondita illa eruditio eos capiet, quibus priſtinam barbariem mordicus retinere, et in Antiquitatis totius ignoratione verſari, potius videtur eſſe ac melius, quam poſſeſſionem literarum, olim ſimili ſocordia extinctarum, memoria vero patrum magno Dei immortalis beneficio in lucem revocatarum ex alta hominum oblivione, ſibi vindicare, et pro ſua quemque virili poſteris aſſerere!* * * * * * * * *Scribit vero* ARRIANUS, *ſapientiſſimum ſenem illum* EPICTETUM, *impietatis in Deum eos inſimulaſſe, qui in Philoſophiæ ſtudiis* τὴν ἀπαγγελτικὴν δύναμιν, *ſive Sermonis curam tanquam rem levem aſpernarentur:*

“ *narentur: quoniam quidem, aiebat vir divinus,* ἀσεβȣ̃ς ἐϛιν ἀνθρώπȣ τὰς παρὰ τȣ̃ Θεȣ̃ χαριτας ἀτιμάζειν. *En Germanum Philoſophum! En vocem auream! Nec minus memorabile* Syneſii *Philoſophi præſtantiſſimi vaticinium triſti eventu confirmatum, quod multo ante ab ipſo eſt editum, cum rationem ſtudiorum ſimiliter perverti ab æqualibus ſuis cerneret. Diſputans enim contra eos qui ad ſanctiſſimæ Theologiæ ſtudia Infantiam et Sophiſticen pro ſolida eruditione afferrent, fatidicam hanc quaſi ſortem edidit.* Κίνδυνος, *inquit,* εἰς ἄβυσσόν τινα φλυαρίας ἐμπεσόντας τȣ́τȣς διαφθαρῆναι· *Periculum eſt ne ejuſmodi homines in abyſſum quandam ineptiarum delapſi penitus corrumpantur. Utinam defuiſſet huic Oraculo fides. Sed profecto, depravationi illi, et hujus Scientiarum Reginæ, et omnium aliarum, quæ poſtea accidit, occaſionem quidem* Gotthorum *et* Alanorum *invaſiones præbuerunt: at cauſa illius propior ac vera eſt, ratio ſtudiorum perverſa, et in liberalibus Diſciplinis prava Inſtitutio, ac Linguarum ſimul et univerſæ literaturæ melioris ignoratio.* * * * * * *Atqui non in eum certe finem viri magni et præcepta et exempla virtutum memoriæ commendata ad poſteros tranſmiſerunt, ut ad inanem aurium oblectationem, vel jactationem vanam inutilis eruditionis, ea cognoſceremus: verum ut ſuis nos lucubrationibus excitarent ad effodienda et in actum producenda RECTI HONESTIque ſemina; quæ cum a Natura accepiſſemus, vitiis tamen circumfuſa, et tantum non obruta, ſic in noſtris animis, niſi cultura melior accedat, latent, quaſi in altum quendam ſcrobem penitus defoſſa. Huc ſpectant tot illa Volumina quæ de Morali Diſciplina Philoſophi confecerunt. Tendit eodem et* Græcorum Latinorum*que Poetarum pleraque manus; ſed itineribus diverſis. Quot ſunt enim Poetarum genera (ſunt autem quamplurima) tot fere diverticula et viarum ambages eo ducentium.*” Iſ. Caſaub. *in Præfatione Commentarii ad Perſ.* See above, *pag.* 190, 191, &c. and 207, 208, 286. and 298, 299. and 333, &c. and 338, &c. And VOL. III. *p.* 61, 78, 79, &c. and 239, 240, 241. in the Notes.

wards remote Countrys (of which they affect ſo much to ſpeak) they ſhou'd ſearch for that Simplicity of Manners, and Innocence of Behaviour, which has been often known among mere Savages; ere they were corrupted by our Commerce, and, by ſad Example, inſtructed in all kinds of Treachery and Inhumanity. 'Twou'd be of advantage to us, to hear the Cauſe of this ſtrange Corruption in ourſelves, and be made to conſider of our Deviation from Nature, and from that juſt Purity of Manners which might be expected, eſpecially from a People ſo aſſiſted and enlighten'd by Religion. For who wou'd not naturally expect more Juſtice, Fidelity, Temperance, and Honeſty, from *Chriſtians*, than from *Mahometans*, or mere *Pagans?* But ſo far are our modern Moraliſts from condemning any unnatural Vices, or corrupt Manners, whether in our own or foreign Climates, that they wou'd have VICE it-ſelf appear as *natural* as VIRTUE; and from the worſt Examples, wou'd repreſent to us, "That "all Actions are *naturally indifferent*; that they "have no Note or Character of Good, or Ill, "*in themſelves*; but are diſtinguiſh'd by mere "FASHION, LAW, or *arbitrary* DECREE." Wonderful Philoſophy! rais'd from the Dregs of an illiterate mean kind, which was ever deſpis'd among the great Antients, and rejected by all Men of Action, or ſound Erudition; but, in theſe Ages, imperfectly copy'd from the Original, and, with much Diſadvantage, imitated and aſſum'd, in common, both by devout and indevout attempters in the moral kind.

SHOU'D a Writer upon *Muſick*, addreſſing himſelf to the Students and Lovers of the Art, declare to 'em, "That the Meaſure or Rule "of HARMONY was *Caprice* or *Will*, *Humour* or "*Faſhion*;" 'tis not very likely he ſhou'd be heard with great Attention, or treated with real Gravity. For MARMONY is Harmony *by Nature*, let Men judge ever ſo ridiculouſly of Muſick. So is *Symmetry* and *Proportion* founded ſtill *in Nature*, let Mens Fancy prove ever ſo barbarous, or their Faſhions ever ſo *Gothick* in their Architecture, Sculpture, or whatever other deſigning Art. 'Tis the ſame caſe, where *Life* and MANNERS are concern'd. *Virtue* has the ſame fix'd Standard. The ſame *Numbers*, *Harmony*, and *Proportion* will have place in MORALS; and are diſcoverable in the *Characters* and *Affections* of Mankind; in which are laid the juſt Foundations of an Art and Science, ſuperior to every other of human Practice and Comprehenſion.

THIS, I ſuppoſe therefore, is highly neceſſary, that *a Writer* ſhou'd comprehend. For Things are ſtubborn, and will not be as we fancy 'em, or as the Faſhion varys, but as they ſtand in Nature. Now whether the Writer be *Poet*, *Philoſopher*, or of whatever kind; he is in truth no other than *a Copiſt after* NATURE. His *Style* may be differently ſuted to the different Times he lives in, or to the different Humour of his Age or Nation: His Manner, his Dreſs, his *Colouring* may vary. But if his *Drawing* be uncorrect, or his *Deſign* contrary to Nature; his Piece will be found ridiculous, when it comes thorowly to be examin'd For Nature will not be mock'd. The Prepoſſeſſion againſt her can never be very laſting. Her *Decrees* and *Inſtincts* are powerful; and her Sentiments *in-bred*. She has a ſtrong Party *abroad*; and as ſtrong a one *within our-ſelves*: And when any Slight is put upon her, ſhe can ſoon turn the Reproach, and make large Repriſals on the *Taſte* and Judgment of her Antagoniſts.

WHATEVER *Philoſopher*, *Critick*, or *Author* is convinc'd of this Prerogative of *Nature*, will eaſily be perſuaded to apply himſelf to the great Work of *reforming his* TASTE; which he will have reaſon to ſuſpect, if he be not ſuch a one as has *deliberately* endeavour'd to frame it by the juſt *Standard* of *Nature.* Whether this be his Caſe, he will eaſily diſcover, by appealing to his Memory. For *Cuſtom* and *Faſhion* are powerful Seducers: And he muſt of neceſſity have fought hard againſt theſe, to have attain'd that Juſtneſs of *Taſte*, which is requir'd in one who pretends *to follow Nature.* But if no ſuch Conflict can be call'd to mind; 'tis a certain token that the Party has his *Taſte* very little different from the vulgar. And on this account he ſhou'd inſtantly betake himſelf to the wholeſom Practice recommended in this Treatiſe. He ſhou'd ſet afoot the powerfulleſt Facultys of his Mind, and aſſemble the beſt Forces of his Wit and Judgment, in order to make a formal Deſcent on the Territorys of *the Heart:* reſolving to decline no Combat, nor hearken to any Terms, till he had pierc'd into its inmoſt Provinces, and reach'd the Seat of Empire. No treatys ſhou'd amuſe him; no Advantages lead him aſide. All other Speculations ſhou'd be ſuſpended, all other Myſterys reſign'd; till this neceſſary Campaign was made, and theſe inward Conflicts learnt; by which he wou'd be able to gain at leaſt ſome tolerable inſight into *himſelf*, and Knowledge of his own *natural Principles.*

IT MAY here perhaps be thought, that notwithſtanding the particular *Advice* we have given, in relation to the forming of a TASTE in *natural* Characters and Manners; we are ſtill defective in our Performance, whilſt we are ſilent on *ſupernatural* Caſes, and bring not into our conſideration the Manners and Characters deliver'd us in *Holy Writ.* But this Objection will ſoon vaniſh, when we conſider, that there can be no Rules given by *human Wit*, to that which was never humanly conceiv'd, but *divinely* dictated, and inſpir'd.

FOR this Reaſon, 'twou'd be in vain for any *Poet, or ingenious Author, to form his Characters, after the Models of our ſacred Penmen. And whatever certain *Criticks* may have advanc'd concerning the Structure of *a heroick Poem* of this kind; I will be bold to propheſy, that the Succeſs will never be anſwerable to Expectation.

IT muſt be own'd, that in our ſacred Hiſtory we have both Leaders, Conquerors, Founders of Nations, Deliverers, and Patriots, who, even in a human Senſe, are no way behind the chief of thoſe ſo much celebrated by the Antients. There is nothing in the Story of ÆNEAS, which is not equal'd or exceeded by a JOSHUA or a MOSES. But as illuſtrious as are the Acts of theſe ſacred Chiefs, 'twou'd be

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*VOL. III. *p.* 240, 241. in the Notes.

hard to copy them in juſt *Heroick.* 'Twou'd be hard to give to many of 'em that grateful Air, which is neceſſary to render 'em naturally pleaſing to Mankind; according to the Idea Men are univerſally found to have of *Heroiſm*, and *Generoſity*.

NOTWITHSTANDING the pious Endeavours which, as devout Chriſtians, we may have us'd in order to ſeparate ourſelves from the Intereſts of mere *Heathens* and *Infidels?* notwithſtanding the true pains we may have taken, to arm our Hearts in behalf of a *choſen People*, againſt their neighbouring Nations, of a falſe Religion, and Worſhip; there will be ſtill found ſuch a Partiality remaining in us, towards Creatures of the ſame Make and Figure with our-ſelves, as will hinder us from viewing with Satisfaction the Puniſhments inflicted by human Hands on ſuch *Aliens* and *Idolaters*.

IN mere *Poetry*, and the Pieces of Wit and Literature, there is a Liberty of Thought and Eaſineſs of Humour indulg'd to us, in which we are not ſo well able to contemplate the Divine Judgments, and ſee clearly into the Juſtice of thoſe *Ways*, which are declar'd to be ſo far *from our Ways*, and above our higheſt Thoughts or Underſtandings. In ſuch a Situation of Mind, we can hardly endure to ſee

Heathen treated as *Heathen*, and *the Faithful* made the Executioners of the Divine Wrath. There is a certain perverſe Humanity in us, which inwardly reſiſts the Divine Commiſſion, tho ever ſo plainly reveal'd. The Wit of the beſt Poet is not ſufficient to reconcile us to the Campaign of a JOSHUA, or the Retreat of a MOSES, by the aſſiſtance of an EGYPTIAN *Loan*. Nor will it be poſſible, by the *Muſes* Art, to make that Royal *Hero* appear amiable in human Eyes, who found ſuch favour in the Eye of Heaven. Such are mere *human Hearts*; that they can hardly find the leaſt Sympathy with that only one which had the Character of being after *the Pattern* of the ALMIGHTY'S.

'TIS apparent therefore that the Manners, Actions, and Characters of *Sacred Writ*, are in no wiſe the proper Subject of other Authors than *Divines* themſelves. They are Matters incomprehenſible in Philoſophy: They are above the pitch of the mere human *Hiſtorian*, the *Politician*, or the *Moraliſt*; and are too ſacred to be ſubmitted to the *Poet's* Fancy, when inſpir'd by no other *Spirit* than that of his profane Miſtreſſes, *the* MUSES.

I SHOU'D be unwilling to examine rigorouſly the Performance of our great * Poet, who ſung ſo piouſly the *Fall of Man*. The *War in Heaven*, and the *Cataſtrophe* of the original *Pair* from whom the Generations of Mankind were propagated, are Matters ſo abſtruſely reveal'd, and with ſuch a reſemblance of *Mythology*, that they can more eaſily bear what figurative Conſtruction or fantaſtick Turn the Poet may think fit to give 'em. But ſhou'd he venture farther, into the Lives and Characters of the Patriarchs, the holy Matrons, Heroes and Heroines of the choſen Seed; ſhou'd he employ the ſacred *Machine*, the Exhibitions and Interventions of Divinity, according to Holy Writ, to ſupport the *Action* of his Piece; he wou'd ſoon find the Weakneſs of his pretended *Orthodox* MUSE, and prove how little thoſe Divine Patterns were capable of human Imitation, or of being rais'd to any other Majeſty, or Sublime, than that in which they originally appear.

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* MILTON.

THE *Theology*, or THEOGONY, of *the Heathens* cou'd admit of ſuch different Turns and figurative Expreſſions, as ſuted the Fancy and Judgment of each Philoſopher or Poet. But the Purity of our Faith will admit of no ſuch Variation. The *Chriſtian* THEOLOGY; the *Birth*, *Procedure*, *Generation*, and *Perſonal Diſtinction* of the DIVINITY, are Myſterys only to be determin'd by *the initiated*, or *ordain'd*; to whom the State has aſſign'd the Guardianſhip and Promulgation of the Divine Oracles. It becomes not thoſe who are un-inſpir'd from Heaven, and un-commiſſion'd from Earth, to ſearch with Curioſity into the Original of thoſe holy Rites and Records, *by Law eſtabliſh'd.* Should we make ſuch an Attempt, we ſhould in probability find the leſs Satisfaction, the further we preſum'd to carry our Speculations. Having dar'd once to quit the Authority and Direction of *the Law*, we ſhou'd eaſily be ſubject to *Heterodoxy* and *Error*, when we had no better Warrant left us for the Authority of our ſacred SYMBOLS, than the Integrity, Candour, and Diſintereſtedneſs of their *Compilers*, and *Regiſters.* How great that Candour and Diſintereſtedneſs may have been, we have no other Hiſtorys to inform us, than thoſe of their own licenſing or compoſing. But buſy Perſons, who officiouſly ſearch into theſe Records, are ready even from hence to draw Proofs very Diſadvantageous to the Fame and Character of this *Succeſſion* of Men. And Perſons moderately read in theſe Hiſtorys, are apt to judge no otherwiſe of the Temper of antient *Councils*, than by that of later *Synods* and modern *Convocations.*

WHEN we add to this the melancholy Conſideration of what Diſturbances have been raiſ'd from the Diſputes of this kind; what Effuſion of Blood, what Devaſtations of Provinces, what Shock and Ruin of Empires have been occaſion'd by Controverſys, founded on the niceſt Diſtinction of an Article relating to theſe *Myſterys;* 'twill be judg'd vain in any Poet, or polite Author, to think of rendering himſelf agreeable, or entertaining, whilſt he makes ſuch Subjects as theſe to be his *Theme.*

BUT tho the Explanation of ſuch deep Myſterys, and religious Dutys, be allotted as the peculiar Province of *the ſacred Order;* 'tis preſum'd, nevertheleſs, that it may be lawful for other *Authors* to retain their antient Privilege of inſtructing Mankind, in a way of Pleaſure, and entertainment. *Poets* may be allow'd their Fictions, and *Philoſophers* their Syſtems. 'Twou'd go hard with Mankind, ſhou'd the Patentees for Religion be commiſſion'd for all Inſtruction and Advice, relating to Manners, or Converſation. *The Stage* may be allow'd to inſtruct as well as *the Pulpit.* The way of *Wit* and *Humour* may be ſerviceable, as well as that of *Gravity* and *Serioufneſs:* And the way of plain *Reaſon* as well as that of exalted *Revelation.* The main matter is to keep theſe Provinces diſtinct, and ſettle their juſt Boundarys. And on this Account it is that we have endeavour'd to repreſent to modern *Authors* the neceſſity of making this Separation juſtly, and in due form.

'TWOULD be ſomewhat hard, methinks, if RELIGION, *as by Law eſtabliſh'd*, were not allow'd the ſame Privilege as HERALDRY. 'Tis agreed on all hands, that particular Perſons may *deſign* or *paint*, in their private Capacity, after what manner they think fit: But they muſt *blazon* only as the Publick directs. Their *Lion* or *Bear* muſt be figur'd as the Science appoints; and their *Supporters* and *Creſt* muſt be ſuch as their wiſe and gallant Anceſtors have procur'd for 'em. No matter whether the Shapes of theſe Animals hold juſt Proportion with Nature. No matter tho different or contrary Forms are join'd in one. That which is deny'd to *Painters*, or *Poets*, is permitted to HERALDS. *Naturaliſts* may, in their ſeparate and diſtinct Capacity, inquire, as they think fit, into the real Exiſtence and natural Truth of Things: But they muſt by no means diſpute the authoriz'd Forms. *Mermaids* and *Griffins* were the Wonder of our Forefathers; and, as ſuch, deliver'd down to us by the authentick Traditions and Delineations abovemention'd. We ought not ſo much as to criticize the Features or Dimentions of a *Saracen*'s

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* VOL. III. *p.* 71, 231, 337.

Face, brought by our conquering Anceſtors from the holy Wars; nor pretend to call in queſtion the Figure or Size of *a Dragon*, on which the Hiſtory of our national Champion, and the Eſtabliſhment of a high *Order*, and Dignity of the Realm, depends.

BUT as worſhipful as are the Perſons of the illuſtrious Heralds CLARENCIEUX, GARTER, and the reſt of thoſe eminent ſuſtainers of *Britiſh* Honour, and Antiquity; 'tis to be hop'd that in a more civiliz'd Age, ſuch as at preſent we have the good fortune to live in, they will not attempt to ſtrain their Privileges to the ſame height as formerly. Having been reduc'd by Law, or ſettled Practice, from the Power they once enjoy'd, they will not, 'tis preſum'd, in defiance of the Magiſtrate and Civil Power, erect anew their Stages, and Liſts, introduce the manner of civil Combat, ſet us to Tilt and Turnament, and raiſe again thoſe Defiances, and mortal Frays, of which their *Order* were once the chief Managers, and Promoters.

TO CONCLUDE: The only Method which can juſtly qualify us for this high Privilege of giving ADVICE, is, in the firſt place, *to receive it, ourſelves*, with due Submiſſion; where the *Publick* has vouchſaf'd to give it us, by Authority. And if in our private Capacity, we can have Reſolution enough to criticize our-ſelves, and call in queſtion our high Imaginations, florid Deſires, and ſpecious Sentiments, according to the manner of SOLILOQUY above preſcrib'd; we ſhall, by the natural courſe of things, as we grow wiſer, prove leſs conceited; and introduce into our Character that *Modeſty*, *Condeſcenſion*, and juſt *Humanity* which is eſſential to the ſucceſs of all friendly *Counſel* and *Admonition.* An honeſt *Home*-PHILOSOPHY muſt teach us the wholeſom Practice within our-ſelves. Polite *Reading*, and *Converſe* with Mankind of the better ſort, will qualify us for what remains.

The End of the Firſt Volume.